Women And The Development Of *Hadith* Literature:

A Study of *Ruwāt* (Women Transmitters of *Hadith*)

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This Humble Work

is

Dedicated to the

Sahābiyāt and Muhaddithāt

The beacon lights for Muslim Women

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Introduction

Hadīth is regarded as the richest branch of Islamic learning and the most important source of the early history of Islam. The system of *Isnād* (i.e., to go back to the source and trace the line of authorities on whose authority a *hadīth* is forwarded) which the *Muhaddithīn* have developed for checking the reliability of *Hadīth,* is an important development in *Hadīth* literature. The system of *Isnād* is considered as an indispensable part of *Hadīth.* In order to determine the relative value of the reliability of the *Isnād*s and their different classes, the lives of the *Ruwāt* (transmitters) were studied thoroughly, which in turn caused to produce a vast literature on the biographies of the transmitters and the system was developed into a science. Infact, biographical literature is one of the most significant and valuable branches of literature, which originated and developed in connection with *Isnād* in *Hadīth*. Therefore, the origin and major purpose of the biographical genre in Islamic historiography was solely to identify the transmitters of the words and deeds of the Prophet صلى‌الله‌عليه‌وسلم and the biographical dictionaries were initially developed particularly as a part of Islamic field of learning.

The women have played a distinctive role in the evolution, preservation and the development of *Hadīth* literature since the times of the Prophet صلى‌الله‌عليه‌وسلم . A large number of *Sahābiyāt* were the primary sources of *Hadīth* from the Prophet صلى‌الله‌عليه‌وسلم in strict sense of the word and they also related information about themselves or others surrounding the Prophet صلى‌الله‌عليه‌وسلم. During the lifetime of the Prophet صلى‌الله‌عليه‌وسلم many women had not only been the precursors of the evolution of many *ahādīth*, but they were also their transmitters. We frequently see in the *Isnād*s women as authorities, even sole authorities of many *ahādīth*. The women appear as a crucial links in the chains of transmitters. Moreover, there are certain issues of Islamic law whose edifice depends solely on the testimony of women. The

Hadīth works themselves provide witness for the great role played by women in the development of *Hadīth* literature. Not only *Sahābiyāt* , but a large number of women of the succeeding ages were deemed trustworthy transmitters by later critics and compilers when the science of criticism of *Hadīth* (an important branch of Islamic learning) was fully developed by Muslim intellectuals. Since Islam's earliest days women took a prominent part in the preservation and the development of *Hadīth*. This function continued down the centuries to the extent that the study of *Hadīth* was primary stimulus for compiling biographical dictionaries and for that it became necessary to include women. The biographies of women, especially of the early ages i.e., *Sahābiyāt* , *Tābi'āt* and *Tābi'āt al-Tābi'īn*, served the cause of testing the reliability of their narrations but the biographical literature produced on women, in the succeeding ages of the Muslim history was deemed worthy of being immortalized by the Muslim biographers for their literary value. Therefore, the women in every age proved themselves according to the standards of the Muslim scholarship of their times.

The women in early Islamic society have often been portrayed in extremely negative terms that have been proved wrong through history. The role of women in all the Islamic fields in general and in the development of *Hadīth* literature in particular is not a neglected subject. On the contrary, the subject was addressed by Muslim scholars through the ages and an excellent biographical literature was produced. Through the centuries, hundreds and perhaps thousands of Islamic biographical collections have been produced, each of which may contain from a few hundred to tens of thousand of individual biographical entries. This massive body of biographies is a rich compilation of data on the role of women in Islamic society and culture over the centuries. This includes large biographies of women belonging to the different epochs of Muslim history. This genre and the images of Muslim women portrayed in it are of huge relevance to the women of present times. However these

biographical dictionaries do not make a mention of the contribution made by each and every Muslim woman but they only include the most prominent personalities in Islamic society as defined in this literature itself. Also it is a fact that some periods of Muslim history are richer in sources than the others.

The biographical genre of the classical Arabic literature has attracted much research even from the non-Muslim scholars with its mass of information about individuals of the Islamic civilization. The biographical literature has great historical value because it provides the fullest and the most complete details of the religious and intellectual life of the Muslim community throughout its history. Short biographies were normally compiled in biographical dictionaries relating to different disciplines of Islamic learning. Innumerable lives of individuals have been recorded in these dictionaries and most of them are in very short entries. Besides, we also find shorter biographies in works that are not mainly biographical such as historical chronicles, *Hadīth* literature and many other works. However, the material available and chosen for the present study contains the list of collections which are mainly representative of the Islamic heartlands like Hijaz, Syria, Iraq and Egypt.

Most of the early biographical dictionaries devoted a special section at the end. The biographies of women and this dedication to the womens' section at the end of the work is a statement in itself. Contrary to widespread belief, early Muslim historians gave a special place to the Muslim women in their writings. They did not, as might be expected, talk about them only as the mothers and daughters of powerful men but also as active participants and fully involved partners of men in historical events right from the crucial emergence of Islam. This fact is also testified by general Islamic history books, *Hadīth* works, chronicles besides these biographical dictionaries. In Islamic scriptures and in Muslim historical texts women are acknowledged and their contribution is generously praised. The number and proportion of women included, in the

biographical collections and the portrayal of the interesting roles played by them reflect the views of male authors who have documented the great tradition and values of Islamic society and culture. Moreover the authors of these books were not dubious amateurs but they included many of the most important scholars of both general and religious history as well as the famous Imams, literary figures and genealogists.

The *Hadīth* works and the biographical dictionaries are indeed among the sources which are replete with an enlightening information to enhance our knowledge about the female intellectual history of Islam, hence the history of female scholarship in Islam clarifies and presents the socio-religious position of women in Muslim culture and society. The Muslim legists and *Muhaddithīn* have weighed the reliability of *Hadīth* without considering the gender. When the mass of *Hadīth* was crystallized into accepted compendia, women were involved in the study and transmission of collections of *Hadīth*. The narrations of women were given an equal place in the seminal texts of *Hadīth* literature. It is true that the criteria of evaluation differ between men and women in some cases but in *Hadīth* transmission womens' narrations are of same value as mens'. The witnesses from *Hadīth* works and biographical dictionaries cement our claim about the high rank in which Muslims held women and also the high stations brilliant women could attain. The biographers' interest in women is directly related to the crucial role played by *Sahābiyāt* in various aspects of Islamic culture. These women served as religious models and precedents for later generations of Muslims. This was the ideal period of Islam and every bit of information about the Prophet صلى‌الله‌عليه‌وسلم and his *Sahābah* was of significance to the scholars. Right from *Sahābah* like Abu Musa (R.A.), Abu Huriarah (R.A.), 'Abd al-Allah bin 'Umar (R.A.) and others, great Imams like Imam Mālik, Imam Ahmad bin Hanbal, Imam Shāfa'ī and other luminaries in the field of *Hadīth* like Imam Ibn Hajr, 'Allāmah Sakhāwi, Hāfiz Dhahbi,

Khatib Baghdādi, Imam Mizzi, Ibn ʻAsākir, Samʻāni, Safadi and many others found their *Shuyūkh* (teachers for *Hadīth*) in women authorities. These devout women came from the most diverse backgrounds indicating that neither class nor gender was an obstacle to rising through the ranks of Islamic scholarship. The huge mass of *Hadīth* literature along with the great bulk of biographical material provide the witness for the above mentioned fact.

The knowledge in Arabic Islamic society was acquired personally from *Shuyūkh* and the knowledge was generally transmitted orally even after written works were available. Scholars travelled far and wide to gather information from the best teachers available in their time. The reputation of teachers was based, to a great extent, on the scholars from whom they had studied, creating a chain of transmission of knowledge back to the original source. Learning, therefore, was conceived informally as a personal process which could take place in a *Masjid*, a private home or in any other place. The personal aspect of Islamic education is reflected from the fact that the biographies of the learned individuals rarely indicate the *Madrasah* (school) they had studied in but there is always a mention of their teachers. A scholarship of a *Muhaddith* or a *Muhaddithah* is validated by the number of his/her teachers and not by any institute, a methodology different from the present methodology. Though at a later stage educational institutions were established but still the value was placed on a teacher and not on the institute. A scholar's knowledge was considered valuable only if he had consulted many great authorities.

The current study is aimed at highlighting briefly the historical representation of Muslim women in the field of *Hadīth*, taking *Hadīth* works and Islamic biographical collections as the source materials.

The first chapter of our thesis deals with the introduction of *Hadīth*, its importance and its systematic development in different periods of Muslim

history, besides it discusses the scrupulous struggle of *Muhaddithīn* to safeguard this repository of Islamic learning and highlights in brief some of the fruitful consequences of their efforts.

The women in the Prophetic period, the different fields of Islamic life in which they were engaged, how they were portrayed in some *ahādīth*, the approach of *Muhaddithīn* towards the women narrations, the role of women in the development, dissemination and propagation of *Hadīth* literature, in *Kutub Sittah* and in other disciplines of *Hadīth* studies and women in Islamic biographical collections are some of the issues dealt with in the second chapter.

In the chapters third and fifth an attempt has been made to portray, in a centennial order, under separate entries, the role of the most prominent *Muhaddithāt* in the field of *Hadīth* – from *Sahābiyāt* to the *Muhaddithāt* of 9th Islamic century (15th century C.E.).

In the fourth chapter an attempt has been made to briefly analyze the contents of women narrations in order to gain an understanding regarding the fields of interest of Muslim women in the formative period of Islam.

Hadīth, Sunnah and *Sīrah*: Definition and Scope

The Arabic word *hadīth* literally means "New". It also means communication, story, conversation, religions or secular, historical or recent, whether brief or detailed.[1]

The term *hadīth* has been used in the Qur'ān a number of times in the sense of story or communication or message, be it religious or secular, from a remote past or of the present time.[2]

The term has been used in the same sense by the Prophet صلى‌الله‌عليه‌وسلم as it has been used in the Qur'ān.[3]

Technically *Hadīth* means whatever is related on the authority of Prophet Mohammad.صلى‌الله‌عليه‌وسلم [4]

From the very beginning of the Prophet's Mission, the term *Hadīth* has been used for his sayings. Even the Prophet صلى‌الله‌عليه‌وسلم himself used the term for his own statements. Imam Bukhari has reported a *hadīth* that Prophet صلى‌الله‌عليه‌وسلم in reply to Abu Huriarah's question, "Who will be benefitted on the day of resurrection by your intercession?" "I thought you would be the first to inquire of me about the *hadīth* because I have noticed your eagerness regarding the *hadīth*…." [5] has used the word *hadīth for* his own statement.

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[1] See *Lisan al-'Arab* root *Hadatha.*

[2] Qur'ān: 39:23, 68:44, 6:68, 20:9, 66:3.

[3] E.g.,Bukhari: *Kitāb al-Adab, bāb fi al-Hady al-Sālah, Kitab al-Ta'bīr, bāb man Kadhaba fi Hulmihi.*

[4] Ibn Hajr: *Nuzhat al-Nazar Sharah Nukhbat al-Fikir*, Maktabah Jiddah, Makkah, 1406 A.H.p.18.

[5] Bukahri: *Kitāb al-Riqāq, bāb Sifat al-Janna wa'l Nār* and *Kitab al-'Ilm, bāb Al-Hirs 'ala al-Hadīth.*

Not only the Prophet صلى‌الله‌عليه‌وسلم, but also his immediate followers have used the term *hadīth* for the Prophet's sayings[1]. 'Ā'ishah (R.A) used the word *hadīth* in the same sense when she narrated the condition of the Prophet صلى‌الله‌عليه‌وسلم in his last hours[2].

There are many other terms which have been used interchangeably with *Hadīth*. Ibn Hajr says the word *Khabar* and *Hadīth* refer to the same expression according to the *Muhaddithīn*.[3] Most of the scholars use the words *Hadīth*, *Khabar* and *Athar* interchangeably. But the most commonly used synonym of *Hadīth* is *Sunnah*.

The lexicographical meaning of the S*unnah* is character whether good or bad.[4] In the same sense the prophet صلى‌الله‌عليه‌وسلم said:

من سنّ سنةً حسنةً فله اجرَها واجرُ من عمل بها ومن سنّ سنةً سيئة فعليه وزرَها ووِزرُمن عمل بها

> Whosoever lays the base of a good character, he will get its rewards and the reward of he who acts upon it and whosoever lays the base of bad character, he will carry its burden and the burden of he who acts upon it.[5]
>
> it.[5]

The word *Sunnah* is repeated in the *hadīth* that explains that it means a way or course, a rule, a mode or manner of life, a custom, conduct of life.

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[1] Bukhari: *Kitāb al-Riqāq, bāb Raf' al-Amānah.*

[2] *Ibid: Kitāb al-Riqāq, bāb man Ahabb Liqā' Allah….*

[3] Ibn Hajr: *loco.cit., Muhaddithīn: Hadīth* experts. According to the principles of Arabic grammer the word *Muhaddithūn* is the approporate term but this term has been errorneously changed by the term *Muhaddithīn* and is in vogue is most of the Urdu and Enlgish literature.

[4] See *Lisan al-'Arab* root *Sanna*.

[5] Muslim: *Kitāb al-'Ilm, bāb man sanna Sunnat Hasanatan….*

The word *Sunnah* has been used a number of times in the Qur'ān. On all the occasions it is used in a sense of established course of rule, mode of life, and line of conduct.[1]

So for as the technical meaning of the term *Sunnah* is concerned, it has been used in different meanings e.g. established non-compulsory religious practice without being *Fard* or *Wājib* (compulsory). It is also used as antonym of *Bid'ah.*[2] But the meaning and definition of *Sunnah* propounded by *Muhaddithīn,* accepted by almost all of them as a synonym of *Hadīth* is; what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his *Sifāt* (features) meaning his physical appearance or his manners or his character either before his annunciation as Prophet by Allah or after.[3]

The word *Sunnah* and *Hadīth* have been used as co-existent, interchangeable and synonymous terms by the early as well as present scholars. However, there is slight difference between the two. *Sunnah* means the mode of life of the Prophet صلى‌الله‌عليه‌وسلم while *Hadīth* means the narration of the life of the Prophet صلى‌الله‌عليه‌وسلم. A *hadīth* may not contain any *Sunnah* or a single *hadīth* may contain more than one *Sunnah. Hadīth* infact, is the carrier, vehicle or channel of narration of the Prophet's behavior, while, on the other hand, *Sunnah* represents the model behavior of the Prophet صلى‌الله‌عليه‌وسلم. Thus *Hadīth* is the source for documentation or explanation of the *Sunnah*.

When Allah ordered Muslims to obey the Prophet صلى‌الله‌عليه‌وسلم and to take his life as a good model and follow it, the expression '*Sunnah* of the

[1] J.Penrice: A Dictionary and Glossary of the Qur'ān, Low Price Publication Delhi, Ist Pub. 1873, Reprint 1990.p.73.

[2] Innovation in religious affairs.

[3] T. Alza'iri: *Tawjīh al- Nazar*, Egypt, 1910, p.2.

Prophet' came into use. If the term *Sunnah* was applied for expressing the way of any person other than Prophet صلى‌الله‌عليه‌وسلم in the beginning but at the end of second century it began to be used exclusively in the legal books for the norms set by the Prophet صلى‌الله‌عليه‌وسلم or norms deduced from the Prophet's norms.[1]

We have number of references of *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم in the great anthologies of *Hadīth* which show that they used the term *Sunnah* absolutely for the *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم; even if we see only *Sahīh Bukhari*'s *Kitab al- Hajj*, we observe that the term *Sunnah* has been used more than twice bearing the same meaning. Imam Bukhari narrates a *hadīth* discussing the offering of the two prayers together at '*Arafah* (9th of *Dhul-Hijjah*) in which he mentions the discourse between Hajjāj bin Yousuf, 'Abd al-Allah bin 'Umar and Sālim. The former asked 'Abd al Allah bin'Umar what they should do during their stay on the day of '*Arafah* . Sālim replied , "If you want to follow the *Sunnah,* you should offer the prayer just after the midday on the day of '*Arafah* . 'Abd al-Allah bin 'Umar acknowledged and said , "He [Sālim] has spoken the truth. They [the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم] used to offer the *Zuhr* and *Asr*[2] prayers together according to the *Sunnah*." Ibn Shihab al-Zuhri says I asked Sālim "Did Allah's Messenger صلى اللّٰهُ عليه وسلم do that ? Sālim said, "And in doing that do you [people] follow anything else except his *Sunnah* ."[3]

[1] M.M.Azami:*Studies in Hadīth Methodology and Literature*, American Trust Publications, Indianapolis, Indiana, 1977, p.4.

[2] *Zuhr*: Mid-day prayer, *Asr*: Afternoon prayer.

[3] Bukhari: *Kitāb al-Hajj, bāb al-Jam' bain al-Salatain bi 'Arafah.*

The same term *Sunnah* is used in the statement of ‘Amr al-Ibn ‘Ās about the ‘*Iddah*[1] of a maid, when he said, “Don’t obscure to us his *Sunnah*[2],” referring to the Prophet’s *Sunnah.*

Hafiz Jalaludin Sayuti stressing the term S*unnah* has been used by the *Sahābah* exclusively for the way of the Prophet صلى اللهُ عليه وسلم comments that Sālim, who is one among the seven great jurists of Madinah and one of the *Hāfiz*[3]among the *Tabi‘ūn* (followers), quoted from the *Sahābah* that whenever they applied the term *Sunnah* without mentioning the authority they meant the *Sunnah* of the Prophet صلى اللهُ عليه وسلم by it.[4]

The need for above discussion is that it is assumed by some scholars that Imam Shafa‘ī was the first to define ‘*Sunnah*’ as the model behavior of the Prophet صلى اللهُ عليه وسلم. Before Imam Shafa‘ī the term was not used in absolute meaning of expressing the Prophet’s model behavior, therefore, there was no concept of following the Prophet’s behavior strictly.So, they believe that Imam Shafa‘ī was the pioneer in using the term *Sunnah* to signify the Prophet’s model behaviour and it was because of him that the term became famous in this sence. However, this hypothesis is based on their superficial knowledge of the concept of *Sunnah* of the Prophet صلىاللهعليهوسلم and it contradicts with the concept of *Sunnah* propounded in the Qur’ān.This misconception of these scholars can be refuted by the facts mentioned above.

***Sīrah*:** Although the term *Sīrah* has never been used by the Muslim scholars, earlier or present as the synonym of *Hadīth*, yet non-Muslims

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[1] The leaglly prescribed period of waiting during which a woman may not remarry after being widowed or divorced.

[2] Abu Dawud: *Kitāb al-Talāq, bāb fi ‘Iddat Umm al- Wald.*

[3] A high rank among *Muhaddithīn*.

[4] Sayuti: *Tadrīb al-Rāwī*, Dar al-Kutub al-Hadīthiyyah, Cairo, II Ed., 1966, Vol.I, p. 189.

especially orientalists supposed the both subjects originated from the same source. Therefore, we may have a brief discussion to clear some points. It is assumed that the subject-matter of the two is same, i.e. the personality of the Prophet Muhammad صلى اللّٰهُ عليه وسلم. But it is a fact that biographical literature has more concordance with history. We have ample examples that the literature on biography is named as "*Tārīkh*" e.g. *Tārīkh* of Imam Bukahri, Ibn Ma'īn, Abu Shaibah, etc which consist the biography of narrators of *Hadīth* in general.

The lexicographical meaning of *Sīrah* is way, state, form or shape.[1] The Qur'ān uses the term *Sīrah* in the same sense.[2] Technically the *Sīrah* means biography. *Sīrat al-Nabi* صلى اللّٰهُ عليه وسلم is the biography of the Prophet صلى اللّٰهُ عليه وسلم. As such it is true that one can't bifurcate between *Sīrah* and *Hadīth* because of the likeness of their subject- matter. But so for as the difference between the *Sīrah* and the *Hadīth* literature is concerned, it is due to the difference of method or technique of compilation of the two subjects. In *Hadīth* literature any single statement can be put together with other statement of quite a different subject without causing much misunderstanding. But *Sīrah,* being biography, requires a flow and continuance of episodes. Therefore, compilers of biography mixed up different sources to knit a complete story, while the same authority, when transmitting *ahādīth* of other than biographical nature, do not put into practice the biographical method.[3] Therefore, from this angle, there is a difference in the very nature of *Sīrah* and the documentation of *Hadīth* so *Sīrah* literature is inadequate for studying *Hadīth* literature.

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[1] See *Lisan al-'Arab* root *syr.*

[2] Qur'ān :20:21 see also J. Penrice: *op.cit.*,p. 75.

[3] M.M.Azami*: Studies In Early Hadīth Literauture*, Al-Maktabah Al-Islami,Beirut, Damascus, Ist Ed., 1968, p.218.

However, the best sources for *Sīrah* of the Prophet صلى اللّٰهُ عليه وسلم are – the Qur'ān, its chronological order gives a detailed account of *Sīrah* of Prophet صلى اللّٰهُ عليه وسلم, the second important source is authentic *ahādīth* , third, the Arabic poetry written in Prophet's period. Fourth, the *Sīrah* literature compiled by early scholars, written exclusively on the biographical genre.[1] The huge mass of the Prophet's صلى اللّٰهُ عليه وسلم biography which is seen today is the outcome of only a few earlier sources. The later biographers have mostly drawn their material and conclusions from these sources. These sources are Ibn Ishaq, Waqidi, Ibn Sa'd and Tabari. Every report in these sources has its own stand but to be authentic, it is not sufficient for them to be in the source. Infact, the sources need further sifting and investigation.

A considerable part of *Sīrah* literature is indeed full of forged and dubious narrations. The exaggerated glorification of the Prophet's person, and the stories about his miracles expounded in his biographies need the conformity of the Qur'ānic touchstone, which it provided to the person of the Prophet صلى اللّٰهُ عليه وسلم.

This biographical trend has also left doors open for the serious criticism. The critics, especially orientalists have mostly criticized the *Hadīth* on account of *Sīrah* literature because they assume that "The development of *Sīrah* literature is closely linked with transmission of the *Hadīth* [and therefore,] should be viewed in connection with it"[2]. It has been insisted that the *Sīrah* and *Hadīth* , are not distinct sources. The *Muhaddithīn* however, reacted strongly against the popular *Sīrah* literature and made attempts to discard dubious folk-stories by applying strict rules of *Hadīth criticism*. Until now most of the

[1] M.Sabā'ī : *Sirati Nabwi* ,tr. by M.H. Falahi, Hidustan Publications,Delhi,1983, pp.30-36.

[2] A.F.L Beeston *et.al.: Arabic Literature to the End of Ummyad Period*, Cambridge University Press, New York, 1983, p. 352.

research on *Isnād* has been carried out in biographical literature besides the text being verified by the meticulous tool of *Dirāyat al-Hadīth* [1] an important discipline of *Hadīth* criticism.

After briefly discussing the *Hadīth* and its convertible terms let us throw some light on the distinct position of the Prophet صلی‌اللہ‌علیہ‌وسلم accorded to him by the Qur'ān.

The Qur'ān is not only the ethical code but also a constitution for the Muslims. It contains multi-dimensional aims for the betterment of humanity. For the fulfillment of these aims Allah sent His messengers in different ages. In the shape of the Qur'ān , embodied with the person of the Prophet Muhammad صلی‌اللہ‌علیہ‌وسلم, the Divine Massage has been given its final and complete touch. The book has adopted different styles of expression to convey the message. For even an ordinary Muslim it is incumbent to have the knowledge of Allah's will and commandments. History of religions is a witness to the fact that the injunctions and commandments are not sufficient in themselves to make the people act on them with the fullness of spirit required for complying with those commands. It requires the direction and exhortations of the person working under Divine guidance coupled with his personal example to exemplify the best model for the humanity. Therefore, the Prophet صلی‌اللہ‌علیہ‌وسلم, an embodiment of all these qualities, was entrusted with the task.

یاایھا الرسو لُ بلغ ما انزل الیك مِن ربك....

> O Messenger ! Proclaim the [Message] which has been sent to you from your Lord.[2]

[1] Textual study of narrations.

[2] Quran :5:67.

The conveyance of the Book of Allah was not the only job of the Prophet صلى‌الله‌عليه‌وسلم but he was entrusted with to expound it , to interpret its verses, to explain its comprehensive rules, to divulge its secrets, to specify its general and to restrict its absolute rules, to exemplify its aims and objectives.[1] Besides to legislate on the matters where the Book of Allah is silent or provides no guidance.[2]

The values of the *Sunnah* and its relevance to Islam was universally recognized by all Muslims. The need for it to help the Muslim, fulfill the requirements of his faith in liturgical, legal, ethical, social, economic, political and international affairs was felt by all. Hence the *Sunnah* came to be regarded, from the beginning as second authoritative source of Islam and its dicta were obligatory on all Muslims. Indeed Muslims have no source other than *Sunnah* that can provide them with the specific rituals of worship and that can legislate for them in matters on which Qur'ān is silent.

As a matter of fact, safe guarding the Book of Allah is Divine responsibility . In the same way *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم too has been protected because *Hadīth* is nothing but the explanation of the Qur'ān. The Qur'ān provides witness itself:

و انزلنا إليك الزّكر لتبين للناس ما انزل اليهم....

> And we have sent down unto you the Massage that you may explain clearly to men what is sent for them….[3]

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[1] Khatib Baghdadi: *Kitāb al-Kifāyah*, Da'irat al-Ma'ārif Al-'Uthmaniyah, Hyderabad, 1375 A.H., pp.12-14.

[2] M.'I. Al-Khatib, *Al-Sunnah Qabla Tadwīn*, Maktabah Wahbah, Makkah 2nd Ed., 1988,p.27.

[3] Qur'ān :16:44.

Even the explanation provided by the Prophet صلی‌اللہ‌علیہ‌وسلم is according to the Divine thought. Qur'ān says:

فإذا قرأناه فاتبع قرآنه ثم انَّ علينابيانه

But when we have recited it, follow thou its recital [as promulgated]. Nay more, it is for us to explain it [and make it clear].[1]

Infact the *Hadīth* has been declared as the *Wahi* (revelation) from Allah:

وما ينطق عن الهوى إن هى إلا وحى يوحى

Nor does he say of [his own]desire. It is no less than inspiration sent down to him.[2]

The person of the Prophet صلی اللہُ علیہ وسلم has also been pronounced as law giver and legislator, who is to be obeyed irrespective of time and space.

... يأمرهم بالمعروف وينهٰهُم عن المنكرويحل لهم الطيبات ويحرم علهم الخبائث....

…For he commands them what is just and forbids them from what is evil ; he allows them as lawful what is good [and pure] and prohibits them from what is bad [and impure] ….[3]

His life pattern was referred as the model behavior for Muslims. They must follow his example in every way especially as they have been specifically commanded to do so.

لقدكان لكم فى رسول اللہ اسوة حسنة

You have indeed in the messenger of Allah excellent exampler….[1]

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[1] Qur'ān:75: 18-19.

[2] *Ibid* :53: 3-4.

[3] *Ibid:* 7: 157.

The combination of these three orders compel us to obey the personality of the Prophet صلى‌الله‌عليه‌وسلم inevitably in every walk of life. Allah explicitly ordered the total obedience to the Prophet صلى‌الله‌عليه‌وسلم.

وما ارسلنامن رسول الا ليطاع باذنِ الله....

We sent not a messenger, but to be obeyed in accordance with the leave of Allah....[2]

ۛۛۛۛوماٰتٰكم الرسولُ فخذوه ونهٰكم عنه فانتهواۛۛۛۛ

… So take what the messenger gives you and refrain from what he prohibits you ….[3]

فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوافى انفسهم حرجاًممماقضيتَ وَيسلمو ا تسليما

But no by yours Lord, they can have no real faith until they make you judge in all disputes between them and find in their souls no resistance against your decisions, but accept them with the fullest conviction.[4]

يايهاالذين اٰمنواطيعواٰللّه ورسولهٖ ولاتولّواعنهٗ وانتم تسمعون.

O you who believe! Obey Allah and His messenger, and turn not away from him when you hear [him speak].[5]

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[1] *Ibid*: 33:2.

[2] *Ibid* : 4: 64.

[3] Qur'ān: 59:7.

[4] *Ibid*: 4:65.

[5] *Ibid*:8 :20.

These are some of the Qur'ānic verses which state the authority of the Prophet صلى‌الله‌عليه‌وسلم and emphasize the fact that his whole life, decisions, judgments and commands have binding authority and ought to be followed in all sphere of life by Muslim individuals and communities as well as by Muslim states.

The submission to the Prophet صلى‌الله‌عليه‌وسلم after his demise is the obedience to his *Hadīth*. If it had not been so then the Prophethood of Muhammad صلى‌الله‌عليه‌وسلم would have come to an end after his departure and this would have been against the enduring and eternal message of Islam.

The following *ahādīth* further help us in understanding the position of the Prophet صلى‌الله‌عليه‌وسلم.

'Irbaz bin Sariyah (R.A) reports that the Prophet صلى‌الله‌عليه‌وسلم once delivered an impressive and fascinating speech, the *Sahābah* felt that it was the Prophet's صلى‌الله‌عليه‌وسلم last speech, one amongst the *Sahābah* asked, "O! Prophet of Allah we feel it is your last speech, so what do you advise us", the Prophet صلى‌الله‌عليه‌وسلم replied:

اوصيكم بتقوى اللّٰلهِ والسمع والطاعة وإن عبداً حبشياً فانه من يعش منكم بعدى فسيرى اختلافًا كثيراً فعليكم بسنتى وسنةِ الخلفاء الراشدين والمهديين تمسّكوا بها وعَضُواعليهابانواجذ....

> I recommend you the fearfulness [*Taqwa*] of Allah and the obedience [of *Khalifah*] even if he will be a negro servant. Verily, he who will be alive among you after me will see a number of difference [among Muslims] so you ought to follow my *Sunnah* and the *Sunnah* [way] of the rightly guided *Khulafā*', so hold them and seize on them strongly with both of the jaws.[1]

[1] Abu Dawūd: *Kitāb al- Sunnah, bāb fi luzūm al-Sunnah.*

The Prophet صلى‌الله‌عليه‌وسلم said:

...الا انى اوتيت القرآن ومثلهُ معهُ

Beware! I have been given the Qur'ān and something like it…. [1]

The following statement of the Prophet صلى‌الله‌عليه‌وسلم is more evident.

...ألاوإن ماحرّ م رسول الله مِثلُ ماحرَّم الله

... Behold and verily what the Prophet of Allah prohibited is exactly what Allah has prohibited.[2]

From the above quoted *ahādīth* it is evident that the Qur'ān and *Hadīth are* the two basic sources of Islamic jurisprudence. Infact, certain issues are touched by the *Hadīth* where the Qur'ān is silent and to act upon them is as obligating as to act upon a Qur'ānic law. The bifurcation between these sources will lead to ugly conclusions. However, there is consensus among '*Ulmā*' that an error in the Prophet's صلى‌الله‌عليه‌وسلم *Ijtihād* is possible, with the condition that when he صلى‌الله‌عليه‌وسلم erred he was quickly warned by Allah with the right decision.[3] When an issue was decided by him صلى‌الله‌عليه‌وسلم and that was neither commented nor warned by Allah it meant that the matter had been rightly decided. This was the sufficient proof for that issue to be taken as law. Because the Prophet صلى‌الله‌عليه‌وسلم was given the right of decision and besides he was protected from being at fault. In this way the silent approval of Allah is

[1] Abu Dawūd : *Kitāb al-Sunnah*, *bāb fi luzūm al-Sunnah.* Proved by Albani as *Sahīh.*
[2] Ibn Majah: *Kitāb Ittiba'i Sunnati Rasulullah* صلى‌الله‌عليه‌وسلم *bāb Ta'zīm Hadīth Rasul al-Allah* صلى‌الله‌عليه‌وسلم proved by Albani as *Sahīh.*
[3] M.'I. Al-khatib: *op.cit.*, p. 77.

considered as *Wahi* (revelation) likewise the silent approval of the Prophet صلى‌الله‌عليه‌وسلم is treated as *Sunnah*.[1]

The irresistible necessity of *Hadīth* in understanding the Qur'ān: The function of the *Hadīth* is to clarify the Qur'ān's pronouncements, to exemplify and illustrate its purpose. Where the Qur'ānic statement is general, the *Hadīth* particularizes it to make it applicable, and where particular, the *Sunnah* generalizes it in order to make possible its extrapolation to other particulars. The Qur'ān was never intended to be used independently of the personal guidance of the Prophet صلى‌الله‌عليه‌وسلم. Even the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم erred in understanding the Qur'ānic commands without Prophet's explanation and elucidation despite the fact that they perfectly knew the language in which the Qur'ān was revealed, some examples are:

The Qur'ān says:

الذين اٰمنوولم يلبسو ا ايمٰنهم بظلم أُوليك لهم الأ من و هم مهتدون

It is whose who believe and confuse not their beliefs with wrong [*Zulm*] that are [truly] in security for they are on [right] guidance.[2]

The *Sahābah* understood the word *'Zulm'* in its general sense to mean every wrong doing, even if it be a little misdeed. They were perplexed and said, "Which of us did not involve his faith with obscurity," the Prophet صلى‌الله‌عليه‌وسلم said:

انهليس بذاك' الاتسمع إلىقول لقمان لابنه الشرك لظلمٌ عظيم

[1] A.G.A. Khāliq: *Hujjiyat al-Sunnah*, International Institute of Islamic Thought, United States of America, 2nd Ed., 1995, pp.221-222.

[2] Qur'ān: 6:82.

It is not that. Have you not heard what Luqman said, 'Verily '*Shirk*' is a very great sin [*Zulm*].'[1]

The understanding of the *Sahābah* of '*Zulm*' mentioned in the verse is based on its general sense, despite the fact that they were the best of the community; the most pious, profound in learning, last ones to dissimulate, yet with all these attributes they erred in their understanding of word '*Zulm*'. The Prophet صلى‌الله‌عليه‌وسلم held them back from their mistaken notion, and made them take their steps in the right direction by explaining to them that the correct meaning of '*Zulm*' in the context was *Shirk* (association of partners with Allah).

Qur'ān says :

وإذاضربتم فى الارض فليس عليكم جناح أن تقصروا من الصلوٰة إن خفتم أن يفتنكم الذين كفروا....

When you travel on earth, there is no blame on you to shorten your prayer, for fear the unbelievers may attack you…. [2]

It is obvious from this verse that fear is pre-requisite for the shortening of prayers. Some of the *Sahābah* asked the Prophet صلى‌الله‌عليه‌وسلم, "Why do we shorten our prayers while we feel safe?" Then he said:

صدقة تصدّق اللّٰهُ بها عليكم فاقبلوا صدقتَهُ

It is a gift from Allah to you, so accept His gift.[3]

If not for the *hadīth* mentioned above, we would have been in doubt at least with regard to the shortening of prayer during a journey while we are secure and fear would have still been a necessary condition for us to shorten the

[1] Bukhari : *Kitāb al-Tafsīr, bāb Tafsīr Surat al-Luqmān.*
[2] Qur'ān: 4:101.
[3] Muslim : *Kitāb al-Salāt al-Masāfirīn, hadīth* no.4.

prayer as is obvious in the verse if the *Sahābah* had not seen the Prophet صلى‌الله‌عليه‌وسلم shorten the prayers when the atmosphere was safe and secure.

Qur'ān says:

قل لااجِدُ فی ماأُوحِیَإلیّ محرّماً علی طاعمٍ یطعِمُهُ الا أن یکون میتةًأودماً مسفوحاً او لَحمَ خِنزیر فانه رجسً اوفِسقًا أُهلّ لِغیر اللّٰهِ به....

> Say: I find not in the Message received by me by inspiration any [meat] forbidden to be eaten by one who wishes to eat it , unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination, or what is impious [meat] on which a name has been invoked, other than Allah's….[1]

The *Sunnah* has forbidden many things not mentioned in the verses mentioned above. E.g. Ibn 'Abbas (R.A) narrates:

نهی رسول اللّٰه صلی اللّٰه علیه وسلم عن کلّ ذی نابٍ من السّباع وعن کلّ ذی مخلبٍ من الطیرِ

> The Prophetصلى‌الله‌عليه‌وسلم prohibited all predatory animals with tusks, and every bird with claws for comsumption.[2]

There are other *ahādīth* also which have forbidden the consumption of other animals. Ibn 'Umar (R.A) reports:

نهی رسول اللّٰه صلی اللّٰه علیه وسلم عن لحوم الحمرالا هلیةیوم خیبر

> The Prophet صلى‌الله‌عليه‌وسلم prohibited the consumption of domesticated asses on the day of Khaiber.[3]

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[1] Qur'ān : 6: 145.

[2] Muslim : *Kitāb al-Sayd wa'l Dhaba'ih, bāb Tahrīm Akl kul Dhi Nāb….*

[3] Bukhari : *Kitāb al- Dhabā'ih wa'l-Sayd, bāb Luhūm al-Humur al-Insiyyah.*

If not for the *ahādīth*, some of which we have mentioned, we would have considered lawful what Allah has made unlawful through the dictum of the Prophet صلى‌الله‌عليه‌وسلم.The Qur'ān says :

حرمت عليكمُ الميتة والدَّمَ....

Forbidden to you [for food] are dead meat and blood….[1]

In the explanation of this verse, the corpse of locutus, fish, the livers, spleen of blood are lawful. So the Prophet said:

أُحلّت لنا ميتان ودمان ـ الميتان: الحوت والجراد ، والدّمان: الكبدُ والطِّحال

Two dead meats and two bloods are made lawful for us, the fish and locutus, the liver and the spleen.[2]

'Ā'ishah (R.A) narrates that the Prophet صلى‌الله‌عليه‌وسلم once said, "Whoever will be called to account [about his deeds on the day of Resurrection] will surely by punished." 'Ā'ishah says I asked "Doesn't Allah say: "He surely will receive an easy reckoning."[3] The Prophet صلى‌الله‌عليه‌وسلم replied:

انماذالك العرضُ ولكن من نوقش الحسابَ يُهلك

This means only presentation of the accounts but whoever will be argued about his account, will certainly perish [or ruined].[4]

Likewise a number of incidents can be mentioned where it is evident that without the Prophet's صلى‌الله‌عليه‌وسلم explanation, the adequate meaning and

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[1] Qur'ān: 5:3.

[2] *Mishkāt al-Masābih*, *Kitāb al-Sayd wa'l-Dhaba'ih*, Al-Maktabah Islami Beirut, 3rd Ed., 1985.Albani comments on the *Hadīth* as *Hadīthun Jayyadun*.

[3] Qur'ān :84:8.

[4] Bukhari: *Kitāb al-'Ilm, bāb man Sami' Shai'an fa lam Yafhamhu Farāja'a….*

context of the Qur'ānic commands is impossible and will lead to many misinterpretations. There could not possibly be a better interpreter of the Qur'ānic teachings than he through whom they were revealed to humanity. It has been proved that only philology is inadequate to understand the Qur'ān. The *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم were the most knowledgeable in the Qur'ānic language. Yet, they erred in understanding the verses quoted above when they relied on language only. For this reason, it is part of the rules, agreed upon, that Qur'ān should be interpreted by the Qur'ān itself as well as the *Sunnah*, then by the sayings of the *Sahābah* who were the first adresees of the Qur'ān.

In short, the Muslims can't separate Qur'ān and *Sunnah*, this is a safeguard for them, so that they won't go astray and they won't fall back in error.

The Subject-matter of *Hadīth*: The scholars unanimously agreed upon the fact that *Hadīth* so far as its subject-matter is concerned broadly fall into three categories.[1]

1. The *ahādīth* which corroborate and support the Qur'ānic judgments and principles e.g. that *ahādīth* which explain the obligation of *Salāh, Zakāh, Hajj, Sawm* etc. without interfering in their conditions. These *ahādīth* are in corroboration with the Qur'ānic verses referring to these issues.

بنى الاسلام على خمسٍ شهادة أن لاإلٰه إلاالله وأن محمداً رسولُ اللهِ واقام الصلوٰة وايتا۶الزكاة والحج وصوم رمضان

Islam is based on five principles, to testify that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah, to

[1]Shafa'ī: *Al-Risālah*, trans.into urdu by Mufti Amjad 'Ali, Idarah Tahqiqāt Islami Pakistan, 1968,p.94.

offer *Salāh* dutifully and perfectly, to pay *Zakāh*, to perform *Hajj* and to observe *Sawm* during the month of *Ramadān.*[1]

The above mentioned *hadīth* is in accordance with the Qur'ānic verses:

أقيموا الصلٰوة و آتوُا الزكٰوة....

Be stead fast in prayer and give *Zakāh*....[2]

يا ايها الذين اٰمنوا كتب عليكم الصّيام....

O you who believe! Fast is prescribed to you….[3]

ولله على الناس حِجُ البيت منِ الستطاع إليهِ سبيلا

...Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey….[4]

2. The second group consists of the *ahādīth* that are of explanatory nature. These help is clarifying the laws of the Qur'ān and also in interpreting them by exemplifying and explaning the abridged and ambivalent judgments of the Qur'ān. Such type of *ahādīth* qualify the absolute and specify the general terms of the Qur'ān. E.g. the *ahādīth* which provide the explanation to the issues like *Salāh, Sawm, Zakāh, Hajj,* business transactions, general dealings of life etc. These issues have been briefly touched by the Qur'ān. Most of the *ahādīth* fall in this category and excel in number compared to the rest of the other two. [5]

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[1] Bukahri : *Kitāb al-Imān, bāb Qawl al-Nabi* صلى الله عليه وسلم *Buniya al-Islam….*

[2] Qur'ān: 2: 83.
[3] *Ibid*: 2:183.
[4] *Ibid*: 3: 97.
[5] M.Sabā'ī: *Al-Sunnat wa Makanatuha fi al-Tashrī' al-Islami*, Maktabah Dar al-'Urubah, Cairo,lst Ed., 1961, p. 427.

3. The third group comprises of the commandments pronounced by the Prophet صلى‌الله‌عليه‌وسلم on the issue where the Book of Allah is silent and provides no judgment to do a thing or to restrain from it. E.g. the *ahādīth* dealing with the issues like the prohibition to bring together a woman and her maternal or paternal aunt in a marriage contract, the punishment of death by stoning for an adulterer, the rules of pre-emition and the share of a grandmother in her grandsons property etc.

So far as the *ahādīth* belonging to the first two categories are concerned there is no contention among the *'Ulamā'* about their position. But there is a little difference of opinion about the third one. The difference is not based on a doubt about thier essence but about their source. Do they have independent judicial value? Or are they included in the rules mentioned in the Qur'ān even if indirectly through interpretation? However, both the groups agree upon the fact that there are certain novel issues in the *Hadīth* where we find no categorical or explicit Qur'ānic judgment. The only difference is that the first group pleads for its independent legal status because the issues are not touched by the Qur'ān while the second group, though they admit that these are not clearly mentioned in the Qur'ān, yet they assert that these are included in its general commandments. Because the Qur'ān clearly points out the necessity of adherence to the *Sunnah*. Therefore, everything dictated by the *Sunnah* is actually dictated by the Qur'ān.[1] Imam Shātabī, who is the chief propounder of this view, on this basis, has claimed that every *Sunnah* by its nature has recourse to the Qur'ān.[2] But the majority of the *'Ulamā'* agree upon their independent legal status.[3]

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[1] M. Saba'ī : *op.cit.,* p.434.

[2] M. Saba'ī : *op.cit.,* p. 431.

[3] *Ibid*: P.427.

Imam Shāfa'ī asserts that *Sunnah* has the same status in matters having no clear-cut Qur'ānic injunctions as the Qur'ān has itself.[1] He has analyzed the various different opinions regarding the same issue and tried to show how the Prophet صلى‌الله‌عليه‌وسلم was entrusted with complete legislative authority.[2] He also offers the *hadīth* narrated by the Abu Rāfi' as a proof of his argument that the Prophet صلى‌الله‌عليه‌وسلم said, "… the order comes to him [a person] on an affair which I commanded to do or not to do and he says: 'We don't know,[about this matter] whatever we found in the Book of Allah we follow that' "[3]. The *hadīth* gives positive evidence that the *Shari'ah* is not merely Qur'ān, but Qur'ān and *Sunnah.*

However, it seems the difference of terminology only because otherwise both the groups reached the same conclusion and unanimously accepted the judgment of the *ahādīth* of third group as final.

The obligation of the diffusion of *Hadīth*: To make the message of Islam enduring for all times, the Prophet صلى‌الله‌عليه‌وسلم took every possible step. He صلى‌الله‌عليه‌وسلم not only encouraged and ordered the diffusion of his teachings but also make conditions favorable for it. To make the memorizing and understanding of his statements easy, the Prophet صلى‌الله‌عليه‌وسلم used to repeat important things thrice.[4] The obligation of diffusion of his teachings was entrusted even with an ordinary Muslim without any specialization of being

[1] Shafa'ī: *op.cit.*,p.96.

[2] *Ibid*:pp.90-96.

[3] *Ibid*: p.93. See also Abu Dawūd: *Kitāb al-Sunnah, bāb fi Luzūm al-Sunnah.*

[4] Bukhāri: *Kitāb al-'Ilm, bāb man A'ād al-Hadīth Thalathan….*

Faqih.[1] "Pass on knowledge from me even if it is only one verse."[2] The same emphasis is noticeable in his oration at fare well *Hajj* where the Prophet صلى‌الله‌عليه‌وسلم said:

...ليبلّغ الشاهد الغائب عسى أن يبلِّغَ من هو أو عى له منه

> It is incumbent upon those who are present [here]to inform those who are absent because those who are absent might comprehend [what I have said] better than the present audience.[3]

The Prophet's صلى‌الله‌عليه‌وسلم emphasis is more evident in the following *hadīth :*

نضّرالله امرأً سمع منا شياً فبلَّغَهُ كما سمع فرُبّ مبلّغٍ اوعى من سامعٍ

> May the person be refreshed who heard something from me and preached that in the same way as he heard, it is probable that a person who receives a piece of information indirectly may comprehend it better than he who has heard it directly from its source.[4]

Besides the Prophet صلى‌الله‌عليه‌وسلم recommended and gave directions to diffuse his teachings, he created incentives among Muslims to acquire them. He stated that learning and pursuit of knowledge is obligatory on every Muslim.[5]

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[1] *Faqīh* is a specialist in Islamic jurisprudence who should be in a position to deduce laws from what the narrates.

[2] Bukahri: *Kitāb al-'Anbiyā', bāb ma Dhukira 'an Bani Isrā'īl.*

[3] *Ibid* :*Kitāb al-'Ilm, bāb Qawl al-Nabi* صلى‌الله‌عليه‌وسلم, *Rubba Muballag*....

[4] Tirmidhi: *Abwāb al-'Ilm, bāb fi al-Hathth 'ala Tablīg al-Simā'.*

[5] Ibn Mājah: *Sunan, Muqaddimah.*

He صلى‌الله‌عليه‌وسلم also said if anyone pursues a path in search of knowledge Allah will thereby make easy for him a path to paradise.[1]

The Prophet صلى‌الله‌عليه‌وسلم did not only implore people to memorize, comprehend and propagate his teachings but also exhorted them to remain cautious in relating his statements and warned against the ugly consequences of attributing a lie to him. He said:

لاتكذبوا علىَّ ، فإنهُ من كذّب علىَّفليلج النار

> Do not tell a lie against me for whoever tells a lie against me [intentionally] then he will surely enter the Hell-fire.[2]

Recording of *Hadīth*: an historical investigation: It was quite natural for the community receiving a message of Allah, to remain conscious of every message given and every act done by the Prophet صلى‌الله‌عليه‌وسلم "In the practice of the Prophet صلى‌الله‌عليه‌وسلم is the best model to imitate and follow".[3] Moreover, the previous discussion has thrown enough light on the exhortations made by Prophet صلى‌الله‌عليه‌وسلم to the people for pursing his teachings and making them public with religious duty. With the result the *Sahābah* were eager to memorize every word and deed of the Prophet صلى‌الله‌عليه‌وسلم and began to collect the *Hadīth* even in the Prophet's lifetime. However, there are different opinions regarding the writing down of *Hadīth*: whether the Prophet صلى‌الله‌عليه‌وسلم permitted or not the recording of *Hadīth* . It was a general notion that *Hadīth* was transmitted orally upto 2nd century *Hijrah*. Even great scholars continued to

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[1] Bukhāri: *Kitab al-'Ilm, bāb al-'Ilm Qabla al-Qawl wa'l 'Amal and* Abu Dawūd:*Kitāb al-'Ilm, bāb fi Fadl al-'Ilm.*

[2] Bukhari: *Kitāb al-'Ilm, bāb Ithmu Kidhbi 'ala al-Nabi.*صلى‌الله‌عليه‌وسلم

[3] Qur'ān :30:21.

have the same concept without paying much attention to it until 5th century *Hijrah*, when the great scholar Khatib Baghdadi analyzed and solved the issue in his work called *Taqyyid al-'Ilm*.[1] Let us have a brief overview of the issue before we touch the topic of recording of *Hadīth* in the period of *Sahābah* and in succeeding ages.

Although there are some *ahādīth* which imply that the Prophet صلى‌الله‌عليه‌وسلم prohibited recording *Hadīth* , but except one version narrated by Abu Sa'id al – Khudri (R.A), the rest of them do not pass the acid test of *Hadīth* criticism,[2] hence they are inadequate for analyzing the facts. The only authentic version of Abu Sa'īd's *hadīth* is,"Do not write from me anything except Qur'ān and whoever has written anything from me other than the Qur'ān should erase it"[3]. Even this is challenged by *Muhaddithīn* like Imam Bukhari. He says it is the statement of Abu Sa'id himself that is erroneously attributed to the Prophet صلى‌الله‌عليه‌وسلم[4]. Even if the statement is *Marfu'* i.e. its *Sanad* goes back to the Prophet صلى‌الله‌عليه‌وسلم, the *Tatbiq*[5] is possible between the *hadīth* of Abu Sa'id and the number of those *ahādīth* which clearly show the Prophet's صلى‌الله‌عليه‌وسلم permission for recording his *Hadīth* which we will discuss later.

Ibn Hajr's interpretation is that the Prophet صلى‌الله‌عليه‌وسلم disapproved of writing down of *Hadīth* only at the time of the revelation of the Qur'ān so that the people should not confound the Qur'ān and the *Hadīth* and permitted the writing down of *Hadīth* when the Qur'ān was not being revealed. Or he

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[1] M. Al-Zahrāni: *Tadwīn al-Sunnah al-Nabwiyah*,Maktabah Dar al-Manhaj, Riyad, 1426 A.H. p.61.

[2] For more details see, M.M.Azami: *Studies in Early Hadīth Literature*, p.22.

[3] Muslim: *Kitāb al-Zuhd, bāb al-Tathabbut fi'l Hadīth wa Hukm Kitābat al-'Ilm.*

[4] Ibn Hajr: *Fath al-Bārī*, Maktabah Shaikh al-Hind, Deobond, India, 2006, Vol. I, p. 262.

[5] A term expressing the process of making exactly alike. A method interpreting the exact position and context of the two contrast statements regarding the same issue.

صلی‌اللہ‌علیہ‌وسلم disapproved of the writing down of the Qur'ānic and non-Qur'ānic material on the same sheet as this could have led to misunderstandings. The other interpretation of the *hadīth* is that it was forbidden to write down *Hadīth* in early days and later on, the previous order was abrogated when there was no danger of confusion of the Qur'ān with the Prophet's statements.[1] Ibn Hajr says that the last one of the interpretations seems more reasonable besides it also does not contradict with the *ahādīth* that permit the recording of the Prophet's statements.[2]

Khatīb Baghdādi, the predecessor of Ibn Hajr, after analyzing the *ahādīth* regarding both the permission of writing down of *Hadīth* and its prohibition also reached to the same conclusion that the prohibition of writing down of *Hadīth* was due to its probability of being confused with the Qur'ān .He says :

> When this threat was over and recording of *Hadīth* was needed, it was not abhorred just as the writing down of *Tashahud*[3] was not disliked by the *Sahābah*. There should be no discrimination between *Tashahud* and other *ahādīth* …. The *Sahābah* who recorded the *Hadīth* in written form and also advised the same to their students, did it so that the *Hadīth* should be well learnt and understood and the ones who disliked the same, it was because they took precautions so that the Qur'ān should not be confused [with *Hadīth*]....[4]

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[1] Ibn Hajr: *Fath al-Bārī*, Vol.I, p. 262.

[2] *Idem*.

[3] It has been mentioned that 'Abd-al Allah bin Mas'ud said that they used to write only the Qur'ān, *Tashahhud* and *Istikharah* prayers in the life time of the Prophet.صلی‌اللہ‌علیہ‌وسلم

[4] Khatib Baghdadi: *Taqyyid al- 'Ilm* quoted by M. 'I. al-Khatib, *op.cit.,* p.321.

The theory of non-permission of recording the *Hadīth* by Prophet صلی‌اللہ‌علیہ‌وسلم also gets weakened when we see that a number of *Sahābah* have either themselves recorded *ahādīth* even in the Prophetic period or their immediate students have written records of *Hadīth*. It is itself a proof that the prohibition of writing of *Hadīth*, if there is any, was neither a general nor a permanent order. A number of *ahādīth of* the *Suhuf* (collection of *ahādīth* prepared by the *Sahābah*) were transmitted by the people in the life time of the *Sahābah* and after their deaths they were transmitted by their sons, grandsons or by their relatives.[1] On the other hand, the hundreds of letters sent by the Prophet صلی‌اللہ‌علیہ‌وسلم, many of them containing the formulae for forms and rituals of worship and the booklet on taxation which the Prophet صلی‌اللہ‌علیہ‌وسلم himself made a *Sahābi* to write but could not send to his governors until his death. He صلی‌اللہ‌علیہ‌وسلم kept this booklet with his sword and later it came in the possession of Abu Bakr (R.A), 'Umar (R.A) and then in the family of 'Umar'(R.A).[2] Hence this is sufficient proof for the refutation of the hypothesis of non-permission of writing down of *Hadīth*. Besides this, there was the covenant of Madinah, the constitution of the first Islamic state and first constitution ever to be written, written in the *Hijrah* first dictated by the Prophet صلی‌اللہ‌علیہ‌وسلم. Its principles have remained operative throughout Islamic history. The treaty starts with the words:

هٰذاکتاب محمد النبی....

[1] M.'I. al-Khatib in *Al-Sunnah Qabla Tadwīn* and M.M. Azami in *Studies in Early Hadīth Literature,* have given the names of not more than 50 *Sahābah* who either or whose students have *Hadīth* in written form. Infact the meticulous swifting of the relevant sources will certainly increase the number.

[2] Abu Dawūd: *Kitāb al-Zakāh, bāb fi Zakāt al-Sā'imah.*

"This is a book from Muhammad the Prophet…."[1]shows that the conditions of the treaty were written down on paper.

Before proceeding to the discussion of recording of *Hadīth* in early period, it is fair to clear one more confusion regarding the attitude of Caliph 'Umar (R.A) in relating the *Hadīth* .

It is assumed that 'Umar (R.A) was against the imparting of *Hadīth* and did not accept any narration until provided by further witnesses. It is mentioned by Hafiz Dhahbi that 'Umar detained Ibn Mas'ud, Abu Dhar and Abu Dardā', because they imparted *ahādīth* in great number.[2]

So far as the first aspersion is concerned, a number of incidents are related to show that 'Umar (R.A) used to threaten the *Sahābah* if they imparted *Hadīth* without producing a witness. For example the incident of Abu Musa (R.A) is related, when he asked permission at the door of 'Umar (R.A) thrice but was not permitted to enter and thus he returned back. Abu Musa (R.A) was summoned by 'Umar (R.A) and was asked that why he had left. He replied that he had sought permission thrice but when 'Umar (R.A) did not respond, he left the door for the *hadīth* of the Prophet صلى‌الله‌عليه‌وسلم is "When somebody amongst you will ask permission thrice and is not answered he should return back". 'Umar (R.A) said, "By Allah, you must have to provide a witness," then Abu Sa'id al-Khudri (R.A) accompanied Abu Musa (R.A) to 'Umar's (R.A) place and provided witness for the same.[3]

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[1] Ibn Hishām: *Sīrat al-Nabi*, trans.in Urdu by A.J. Siddiqi, A'tiqād publishing House, New Delhi, 1982, Vol.I, p.554.

[2] Dhahbi: *Tadhkirat al-Huffāz*, trans.M.Ishaq, Dar al-Isha'at at-Islamiyah, Calcutta, India, n.d., Vol. I,p. 31.

[3] Bukhari: *Kitāb al-Isti'dhān, bāb al-Taslīm wa'l Isti'dhān Thalāthan.*

Imam Shafa'ī interprets this attitude of 'Umar (R.A) and says that it was not that 'Umar (R.A) suspected Abu Musa of being a liar but he desired that people should be very meticulous in relating the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم ,as 'Umar (R.A) himself explained by saying "I don't consider you [Abu Musa] to be a liar but I asked for a witness so that people should not attribute a lie to the Prophet صلى‌الله‌عليه‌وسلم"[1]. However, there are much more instances that show that 'Umar (R.A) accepted *ahādīth* of great importance from only a single person without demanding any further proof.[2] E.g. 'Umar (R.A) used to say that the amount of blood-money (*Diyah*) of a killed one is for his paternal relatives, and a wife has no share in it. Until al-Duhak bin Sufyan (R.A) informed him that the Prophet صلى‌الله‌عليه‌وسلم ordered him that the wife of Asheem al-Dababi will get a share from her husband's blood-money. Therefore, 'Umar (R.A) changed his view and accepted the *hadīth* .[3] Similarly 'Umar (R.A) returned back home with people and did not enter into Syria when only 'Abd al-Rahman bin 'Awf (R.A) informed him that the Prophet صلى‌الله‌عليه‌وسلم forbade from entering into a city where plague had spread out.[4]

It is understood by the attitude of 'Umar (RA) that *Hadīth* should not be misunderstood when related out of the context. Therefore, to make the people know the importance of the Prophetic statements, to instruct them how much they should be cautions while imparting and accepting a *hadīth* and to prevent a lie to be ascribed to the Prophet صلى‌الله‌عليه‌وسلم 'Umar (R.A) behaved so strictly. Hence according to Imam Dhahbi, he laid the base of an important

[1] Shafa'ī: *op.cit.*, p.254.

[2] *Ibid* : pp. 249-252.

[3] Shafa'i, *op.cit.,* pp. 249 to 250.

[4] Bukhari: *Kitāb al- Tibb, bāb ma Yudhkaru fi 'l Tā'ūn.*

technique of investigation in relating the *Hadīth* which was later accepted and developed by the *Muhaddithīn.*[1]

So for as the second aspersion is concerned that 'Umar (R.A) detained Ibn Mas'ud, Abu Dhar and Abu Dardā' for relating too many number of *ahādīth* , it is strongly refuted by Ibn Hazam and has labelled the incident as *Mursal*[2] and dubious one. He says that it is not genuine to offer it as a proof to determine the attitude of 'Umar (R.A) regarding the *Hadīth of* the Prophet.[3] It is also against the facts because the number of *ahādīth narrated* by these *Sahābah* is respectively 848, 281 and 179.[4] The last two numbers are very small. 'Umar (R.A) himself narrated 537[5] *ahādīth* which is also a great number and only nineteen *Sahābah* exceed him in number of relating *ahādīth* from the Prophet صلى اللهُ عليه وسلم.

It is also reported that 'Umar (R.A) advised Qarzah bin Ka'ab (R.A) and others while sending them to teach the people of Iraq, to reduce the number of *ahādīth ,* imparted to the people, for the sake of the Qur'ān. He said that the people in Iraq were reading the Qur'ān by the depth of their hearts lest he distracted their attention from the Qur'ān.[6]

Here the reason seems something different. The *Sahābah* were going first to teach the basis of Islam which must be started by ingraining the fundamental concepts of Islam. Infact, the Qur'ān has a rare approach in this respect. The same method was employed by the Prophet صلىاللهعليهوسلم when he

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[1] Dhahbi:. *Tadhkirat al-Huffāz,* Vol.1, p.30.
[2] The link between 'Umar (R.A) and the narrator of the incident is unknown.

[3] Ibn Hazm: *Al-Ahkām*, quoted by M'I. al-Khatib : *op.cit*.,p.107.
[4] M.Z.Siddiqi: *Hadīth Literature: Its origin, Development , Special Features and Criticism*, Calcutta University Press, Culcutta ,1961, p. 26.
[5] *Idem.*

[6] Dhahbi: *Tadhkirat al-Huffāz,*Vol.1, p.31.

started his *Da'wah*. Only a superficial look at the mood of the *Surah*s (chapters) revealed in Makkah will clear to us the fact that stress was laid on reflecting on and understanding the verses of the Qur'ān.[1] Therefore this attitude of 'Umar (R.A) should not be generalized nor should it be related out of the context. However, we have evidences that he used to quote *ahādīth* in official letters.[2] He has also collected several documents from the Prophet صلى‌الله‌عليه‌وسلم, concerning financial matters and taxation and has put them together.[3] The statement of 'Abd al-Allah bin 'Umar as we have referred to that earlier that Prophet صلى‌الله‌عليه‌وسلم wrote a booklet on taxation which after his departure remained in the custody of Abu Bakr (R.A) and then in custody of 'Umar (R.A) from whom the booklet came in the possession of his family.[4] Imam Ibn Shihāb Zuhri, (d.124 A.H) the great *Muhaddith* who was the first person to collect *Hadīth* for an official order, provides the witness for the above mentioned booklet. He relates that "… this is the copy of the booklet of the Prophet صلى‌الله‌عليه‌وسلم which he wrote on taxation, the booklet was in possession of the family of 'Umar bin Khattāb". Zuhri further says that "The booklet was taught to him [Zuhri] by Salim bin 'Abd al-Allah bin 'Umar…, Caliph 'Umar bin 'Abd al-'Aziz copied the same booklet from 'Abd al-Allah bin 'Abd al-Allah bin 'Umar and from Salim bin 'Abd al-Allah bin 'Umar".[5]

The above discussion not only removes the confusion pertaining to 'Umar's attitude towards the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم but also clarifies his extra-ordinary efforts for its preservation. It also implies that he had

[1] See for example Qur'ān: 50:45.

[2] Bukhari: *Kitāb al-Libās, bāb Lubus al-Harīr Iftirāshihi li Rijāl….*

[3] Abu Dawud: *Kitāb al-Zakāh, bāb fi Zakāt al-Sā'imah.*

[4] *Idem.*

[5] *Idem.*

written documents of *Hadīth*. Similarly, a number of the great *Sahābah* had written records of *Hadīth*. We may name here only few of them.

The story of Prophet's booklet narrated by Imam Zuhri shows that before 'Umar (R.A) it was in possession of Abu Bakr, however, we have one more evidence which shows that Abu Bakr (R.A) himself wrote a booklet on the ordinances of *Zakāh* for Anas (R.A) when he sent Anas for the collection of *Zakāh*. The booklet was stamped with the seal of the Prophet صلى‌الله‌عليه‌وسلم. It later came in the possession of his grand son Thumāmah bin 'Abd al-Allah bin Anas.[1]

It seems that 'Ali bin Abu Talib (R.A) had collected *ahādīth* on different subjects and put them together in a booklet (*Sahīfah*)[2]. It is evident from his response to a question posed by Abu Jahaifah. He asked whether he had got any book? 'Ali (R.A) replied that he had got no book but the book of Allah (Qur'ān), the ability of understanding which a Muslim is endowed with (so that he may understand the Qur'ān) and what was written in that *Sahīfah* as well.Abu Juhaifah asked what was written in that *Sahīfah?* He replied, *Al-'Aql* (the regulation of *Diyah*- blood money), the ransom of captives, and the judgment that no Muslim should be killed for killing a disbeliever.[3] Likewise he has prepared a *Kitāb* (booklet) on the subject of *Zakāh* which he once sent to 'Uthmān (R.A).[4]

The case of 'Abd al-Allah bin 'Amr bin al -'As is very interesting. He was young and zealous and spent much of his time in the company of the

[1] Abu Dawud: *Kitāb al-Zakāh, bāb fi Zakāt al-Sā'imah.*

[2] Bukhari : *Kitāb al-'Ilm, bāb Kitābat al-'Ilm.*

[3] Bukhari: *Kitāb al-'Ilm, bāb Kitābat al-'Ilm.*

[4] Bukhari: *Kitāb Fard al-Khumus, bāb ma Dhukira min Dir' al-Nabi…Ista'mala Khulafā' Ba'duhu.*

Prophet صلى‌الله‌عليه‌وسلم. He used to note down much of what he heard. His comrades criticized him and said, "The Prophet صلى‌الله‌عليه‌وسلم was after all a human being, subject to moods of pleasure and anger, and as such it would not be proper to record, indiscriminately anything and everything that was spoken by him." Being an intelligent youth, 'Abd al-Allah went directly to the Prophet صلى‌الله‌عليه‌وسلم and narrated the whole event. The Prophet صلى‌الله‌عليه‌وسلم pointed to his mouth and said, "Write down, by whom in whose hands is my life whatever issues from this is verily right and truth".[1] Therefore, 'Abd al-Allah sought the Prophet's permission to write and made the point clear asking whether he could record everything at every stage and he was permitted. He gave the name of *Al-Sahīfah al-Sādiqah* to the compilation of his collection of the sayings of the Prophetصلى‌الله‌عليه‌وسلم .[2] The manuscript remained preserved in his family for a long time. His grandson, 'Amr Ibn Shu'aib used to hold it in his hands, read it out and deliver his lectures.[3] If the manuscription did no reach to us in its original form yet its contents got preserved in *Musnad* Ahmad bin Hanbal, likewise the books of *Sunan* also contain its material.

The confirmation of recording *Hadīth* by 'Abd al-Allah bin 'Amr (R.A) is also provided by the statement of Abu Huriarah (R.A), "Amongst the *Sahābah* of Prophet صلى‌الله‌عليه‌وسلم, there is none who relates a great number of *Hadīth* , than myself, except 'Abd al-Allah bin 'Amr who used to write them down but not so I."[4] But so for as the contribution of *Sahābah,* which reached to us, regarding the transmission of *Hadīth* is concerned, the narrations of Abu

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[1] Abu Dawūd: *Kitāb al- 'Ilm, bāb Kitābat al-'Ilm.*

[2] Ibn Sa'd: *Tabaqāt*, trans.in Urdu by A. 'Imadi, Hafizi Book Depot, Deobond, U.P, n.d.,Vol. 2, p.410.

[3]Ibn Hajr: *Tahdhīb al-Tahdhīb,* Da'irat al-Ma'arif al-Nizamiyyah, Hyderabad, Ist.Ed., 1327 A.H., Vol. 8, p. 49.

[4] Bukhari: *Kitāb al-'Ilm, bāb Kitābat al-'Ilm.*

Huriarah (R.A) noticably exceed‘Abd al-Allah bin ‘Amr’s. A number of factors are responsible for this.

1. ‘Abd al-Allah bin ‘Amr was more occupied with prayers than with the teaching.

2. He lived mostly either in Egypt or Ta‘if and not in Madinah which was the centre of learning of *Hadīth* . The students of *Hadīth* did not generally approach these places as much as they approached Madinah. In Madinah Abu Huriarah (R.A) was thronged by the students who received *Hadīth* from him and sought his *Fatāwa* (verdicts on Islamic jurisprudence) on different issues till his death. It is because of these facts that the later generations of Mulims received more *ahādīth* from Abu Huriarah (R.A). Ibn Hajr says on the authority of Imam Bukhari that only among *Tab‘iūn* (followers) eight hundred students have narrated *Hadīth* on Abu Huriarah’s authority.[1] No one among the *Sahābah* had such a great number of students.

3. ‘Abd al-Allah bin ‘Amr (R.A) knew the Syriac language as well.[2] In Syria he succeeded in getting the Judo-Christian religious scriptures. He used to read them and related on the authority of these scriptures. Therefore, a number of great *Tabi‘ūn* avoided to receive *Hadīth* from him.[3]

But the above discussion does not mean that Abu Huriarah (R.A) did not have *Hadīth* in written form at all. It is narrated by al-Hasan bin ‘Amr bin Ummayyah that one day he reported a *hadīth* to Abu Huriarah but Abu Huriarah expressed his ignorance of the same. Thereupon al-Hasan told him: “I have heard it from you”! Abu Huriarah replied: “If you have heard it from me, it must be with me in writing”.He then caught hold of his arm and took him to

[1] Ibn Hajr : *Fath al-Bārī*, Vol. I, p. 261.

[2] Ibn Sa‘d, *op.cit.*, Vol. 7, p.488.

[3] Ibn Hajr. *loco. cit.*

his house. There he showed him a large number of books of *Hadīth and* traced out the *hadīth* in question, and then exclaimed: "I told you that if I narrated the *hadīth* to you, it must be with me in a written form. There it is!"[1] Ibn Hajr comments that it has been proved that Abu Huriarah (R.A) did not use to write therefore, the written documents of the Prophetic statements with him were not written in his own hand writing but written by somebody else.[2]

The personality of Abu Huriarah (R.A) has been criticized by number of scholars for narrating the highest number of *ahādīth* inspite of spending a short period of time in the Prophet's company, the most recent research shows that the number of *ahādīth* transmitted by him is only 1,236.[3] the commonly believed number of Abu Huriarah's transmitted *ahādīth* is 5,374, it is actually the number of channels of different narrators (*Turuq*) through which he transmitted *ahādīth* .

Abu Huriarah's immediate students had written records of the *Hadīth.*[4] E.g. his famous students Hammam bin Munabbih, to whom Abu Huriarah (R.A) has dictated approximately one hundred and forty *ahādīth*, has prepared a *Sahīfah* of them. For centuries his *Sahīfah* remained in circulation among the students of *Hadīth* . Afterwards when the *Hadīth* literature was arranged in an organized way its *ahādīth* got incorporate in the later major works of the *Hadīth* . It is to be noted that the whole of this *Sahīfah* is quoted in the *Musnad* of Ibn Hanbal, with isolated *ahādīth* having been cited in other *Hadīth* works. Therefore, with the result its separate study got lessened and ultimately upto

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[1] Ibn Hajr: *Fath al-Bārī*, Vol. I, p.261.

[2] *Idem.*

[3] K.M. Shiakh *: Hadīth and its Literary Style*, Adam Publishers and Distributors , New Delhi, 2006, p. 30.

[4] M. M. Azami: *Studies in Early Hadīth Literature,* pp. 37-38.

856 (A.H) the booklet totally disappeared from the academic circles. But in 1954 Dr. Hamidullah got its three manuscripts from the libraries of Berlin, Damascus and Cairo. He edited and translated the booklet by the name of *Sahīfah* Hammam *bin Munabbih* and traced its *ahādīth* by Bukhari and Muslim.[1] There is hardly any *hadīth* which is not cited by Bukahri or by Muslim. The authenticity of the *Sahīfah* of Hammam bin Munabbih is further proved by the statement of Ibn Hajr that Hammam heard approximately one hundred and forty *ahādīth* from Abu Huriarah (R.A) with only a link between Hammam and the Prophet صلی‌اللہ‌علیہ‌وسلم.[2]

The case of Abu Shah (R.A), a *Sahābi* of the Prophet صلی‌اللہ‌علیہ‌وسلم is more relevant to relate here, to whom the Prophet صلی‌اللہ‌علیہ‌وسلم ordered to write down the sermon delivered by the Prophet صلی‌اللہ‌علیہ‌وسلم on the occasion of conquest of Makkah.[3]

Not only *Sahābah* but *Sahābiyāt* also joined their male counterpart in recording the *Hadīth* . E.g. ‘Amr bin ‘Utbah and Masrūq wrote Subia‘ah al-Aslamiyah for the *ahādīth* of the Prophetصلی‌اللہ‌علیہ‌وسلم regarding *‘Iddah*. She wrote a letter to them giving a full account of the incidents and the orders of the Prophet. صلی‌اللہ‌علیہ‌وسلم[4]

Abu’l Khair Ahmad Ibn Ismā‘il al-Qazwini, a scarcely known personality of 6th century has brought together eleven small tracts of first hand knowledge of the *Hadīth* , that is the compilation of the *Sahābah* of the Prophet صلی‌اللہ‌علیہ‌وسلم. The author transmits each one of the eleven tracts separately, on

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[1]M.Hamidullah: *The Earliest Codification of the Hadīth*, Adam Publishers and Distributors, New Delhi, 2005, p.16.

[2] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 11, p. 67.

[3]Abu Dawud: *Kitāb al-‘Ilm, bāb Kitabat al-‘Ilm.*

[4] Khatib Bagdadi, *Kitāb al-Kifāyah*, p.337.

the authority of authorized teachers, from generation to generation mounting upto the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم concerned and named his book as *Kitāb al Sarad wa'l Fard*, which is no doubt a unique manuscript. He has done a tremendous job in transmitting these eleven tracts separately on the authority of authentic sources consulting the six canonical works on *Hadīth* as criterion. Therefore, produced originality on the subject. The *ahādīth* included in these early collections have been laboriously traced by the learned scholar Dr. M. Hamidullah in the existing sources specially in the six canonical works on the *Hadīth* , he has also edited and translated the manuscript found in Sulemanye Library, Istanbul.[1]

This manuscript also includes the *Sahīfah* of Hammam bin Munabbih with a difference in the sequence of the report, which as earlier mentioned, exists as an independent work and was already edited by Dr. Hamidullah.

In the above discussion we have tried to make a brief study of the attitude of the *Sahābah* towards the recording and preservation of the *Hadīth*. There are numerous other *Sahābah* of the Prophet, who noted the *Hadīth* in the life-time of the Prophet صلى‌الله‌عليه‌وسلم and scores of others who felt that need after the death of the Prophet. صلى‌الله‌عليه‌وسلم

The religious value attached to the pursuit of *Hadīth* inspired scholars of all ages to take up the challenge enthusiastically. After the death of the Prophet صلى‌الله‌عليه‌وسلم and the establishment of the vast Islamic empire, the *Sahābah* settled down in different towns in various provinces. In these towns they were surrounded by a large number of such Muslims who had not seen the Prophet صلى‌الله‌عليه‌وسلم and were eager to hear the reports of his words and deeds from the lips of those who had lived and who were associated with him. These eager

[1] M.Hamidullah: trans. and Ed.:*The Earliest Codification of Hadīth: Kitāb al-Sard wa'l Fard* of al -Qazwini, Ist Published in Pakistan and in India by Adam Publishers and Distributors, New Delhi, 2005.

students of *Sahābah* are known as *Tabi'ūn* (Followers of the *Sahābah*). The *Tabi'ūn* may be said to have preserved and propagated *Hadīth* for more than a century- at first in association with the *Sahābah*, and when the latter passed away, with the help of their own students. Some of the students of *Tabi'ūn* lived till about the end of the first quarter of the third century *Hijrah,*[1] before the end of which were compiled almost all the important works in the *Hadīth* literature.

The number of the seekers of *Hadīth* who flourished during the various periods of its history have been legion e.g. among the *Sahābah*, Abu Huriarah (R.A) alone, as mentioned earlier, is said to have related *Hadīth* to more than eight hundred students belonging to the different provinces of the Muslim empire.[2]

When we consider stray references of some of the *Tabi'ūn* who did not put their records of memory into writing we find that the reason they put forward for their attitude is different from what has been understood i.e. they desisted from writing because of the Prophet's صلى‌الله‌عليه‌وسلم command.[3] However, we have the names of no less than forty-eight early *Tabi'ūn* i.e. of the first century who have written records of *Hadīth* . Similarly we have the names of eighty-six scholars during the late first and early second century who were known to have written material on *Hadīth*, either in the form of letters or booklets.[4] We have also the names of two hundred and fifty-six scholars of *Hadīth* who belonged to the early second century with written material in form of books and booklets.[5]

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[1] Sakhāwi : *Fath al-Maghīth*, quoted by M.Z. Siddiqi *op.cit.,* p.48.
[2] Ibn Hajr, *Fath al- Bārī,* Vol.1,p.261.
[3] M.M. Azami, *Studies in Early Hadīth Literature,* pp. 25-26.

[4] M.M.Azami: *Studies in Early Hadīth Literature*, pp. 60-106.

[5] *Ibid*: pp.106-182.

It was only upto 150 A.H. that books began to appear in voluminous quantities and the pattern of composing books changed from the mere recording of *ahādīth* at random or composing booklets on a single topic to cumbersome writings incorporating scores of topics in one book. E.g. *Mu'attā*' of Ibn Abū Dhi'b, *Mu'attā*, of Mālik, the books of Ibn Juriaj, Ibn Ishāq, Ibn Abu Arūbah, Ma'ammar bin Rāshid, Al-Auzā'i, Sufyan al-Thawri, and so forth. Most of these authors died about 150-160 A.H.[1] In later periods, this material was utilized by the classical authors, and edited with the utmost care, as is clear from the style of Muslim bin al-Hajjaj, Bukhari and others.[2] Hence only at the end of 2nd century *Hijrah* the *Hadīth* literature was preserved in the great manuscripts.Infact the evidences prove that a number of scholars had not only more than one book on *Hadīth* but had written material on other developed sciences, relevant to *Hadīth* studies, which helped in understanding the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم and in testing its reliability and genuiness. Imam Awzā'i (d. 158A.H) had number of collections on *Hadīth* .[3] Layth bin Sa'd (d. 175A.H) a reputed *Muhaddith* has written a number of books on different subjects.[4] He had a book on biography of the narrators of *Hadīth* also.[5] About 'Abd al-Razzaq (d.211A.H) the great student of Ma'ammar bin Rāshid, Imam Dhahbi writes that he was the author of many precious books.[6] 'Abd al-Rahman Rahman bin Mahdi (d.198A.H) besides has written a book on *Hadīth* [7] has also

[1] For more detailed account of the literature written upto 150 AH. See M 'I. al-Khatib *op.cit*., PP. 325 -328, 357 -361. See also Khatib Bagdadi: *Kitāb al Kifāyah*, pp.257-259, 262-267.

[2] Sayuti, *Tadrīb al-Rāwī,* Vol.I, p.92.

[3] Khahtib Bagdādi : *Kitāb al-Kifāyah.* p.255.

[4] Dhahbi: *Tadhkirat al-Huffāz* ,Vol.I, p.187.

[5] M.M.Azami: *Manhaj al-Naqd*, Maktabat al-Kowthar, K.S. Arabia,3rd Ed.,1990.p.17.

[6] Dhahbi : *Tadhkirat al-Huffāz*,Vol.1,p. 279.

[7] *Ibid* : P. 255.

compiled a work on *Al-Jarah wa'l Ta'dīl*.[1] Therefore, only at the end of 2nd century *Hijrah* there were thousands of books and booklets in circulation.

If almost all of the early manuscription have lost their individual entity by getting incorporated in the later classical literature on the subject, yet a few of them had been recently discovered and brought out , there were thought to be ruined. Some of these manuscripts were found in Al-Zahiriyah Library of Damascus and in the manuscript libraries of Istanbul, Ankarah etc. their authors belong to the early half of the 2nd century *Hijrah*.[2] Some of these manuscripts were the primary sources of Mālik bin Anas, Bukhāri, even the earliest sources of Bukhari's teachers[3].

It is a fact that these early works on *Hadīth* have not been mentioned by any of the later writers on the subject because the early Muslim writers used the refer to the authors instead of referring to the books. The *Muhaddithīn* did not allow anyone to quote any *hadīth* verbally or from any book, except if he had obtained permission from relevant authorities to use it, by one of the recognized methods of learning *Hadīth* [4]. Even if a scholar transmitted from a book, he had to mention that he found it in such and such book but even then the piece of information coming by this away had no value till it was proved by some other means, owing to the possibility of a false copy or statements attributed to the authorities.

Inspite of applying the method of referring to authors instead of books we may find a number of instances in classical literature where besides the

[1] M.M.Azami : *Manhaj al-Naqd,* p. 17

[2] M.M.Azami, *Studies in Early Hadīth Literature*, pp.145, 247-278 see also Albani, *Al-Muntakhab min Makhtūtāt al-Hadīth*, Damascus, 1390. A.H.

[3] M.M.Azami: *Studies in Early Hadīth Literature*, p. 248.

[4] Sayuti: *op.cit*., Vol. 2, pp 8-63.

book, the name of author and the condition of receiving the *hadīth* from him is also mentioned. E.g. Abu Dawūd narrates a *hadīth* and in the transmission, Abu Dawud's teacher, Muhammad bin Faris narrated that he (Muhammad) was informed by 'Abd al-Razzaq[1] and also adds I (Muhammad) copied the *hadīth* from Abdul Razzaq's book.[2] The arabic wording is :

حدثنا محمد بن يحى بن فارسٍ حدثنا عبد الرزاق قال محمدٌ كتبتُهُ من كتابهيييي

From the matter discussed in previous few pages it is clear that Imam Zuhri was not the first recorder of *Hadīth* as is generally believed. And the *Hadīth* was not only orally transmitted but is was also written down in the period of *Sahābah* and early *Tabi'ūn*. However, we may say that Imam Zuhri was the first compiler who was officially ordered by Caliph 'Umar bin 'Abd al-'Aziz to compile *Hadīth* . So for as the individual efforts in recording and compiling the *Hadīth* are concerned , many *Sahābah* practiced it in the life-time of the Prophet صلىاللهعليهوسلم and in the period of *Sahābah* and *Tabi'ūn* as well. The *Hadīth* was not neglected in the first century till the period of 'Umar bin'Abd al-'Aziz but was recorded in a number of *Suhuf.* Therefore, a number of *Suhuf* were in circulation before Imam Zuhri.

The systematic development of the *Hadīth* literature: - The collection, arrangement and codification of the *Hadīth* developed through a number of stages till it reached its zenith in form of *Sahīh* collections. These are broadly designated here as the *Sahīfah, Musannaf, Musnad, Sahīh*[3].

[1] The teacher of Bukhari died in 211 A.H. See Dhahbi: *Tadhkirat al-Huffāz* ,Vol.1,p.279.

[2] Abu Dawūd : *Kitāb al-Sunnah, bāb fi 'l Khulafā'.*

[3] M.'I..al-Khatib: *op.cit*., pp.341-342.

1. The *Suhuf* are such collections of sayings of the Prophet صلى‌الله‌عليه‌وسلم as were written down by some of his *Sahābah* during his life-time or by *Tabi'ūn* in the next generation as mentioned earlier. The *ahādīth* is *Suhuf* were not arranged but were merely recorded. Some of them are also described as *Rās'il* and as *Kutub*.[1] The most important of these *Suhuf* is the *Sahīfah* of 'Abd al-Allah bin'Amr (R.A). The original *Suhuf* of this age unfortunately, as discussed earlier, have been lost, because of their absorption in major *Hadīth* works, although a few secondary copies have survived. An example is the *Sahīfah* of Hamman bin Muanbbih (d.110 A.H), a Yemenite student of Abu Huriarah (R.A). The *Sahīfah* has been written in around mid-first century. The method observed by Hammam in relating *ahādīth* signifies one more thing that the *Sanad* or chain of narrators through whom an author reaches the Prophet صلى‌الله‌عليه‌وسلم is not an invention of later generations but was in practice when the science of *Hadīth* was in its infancy. Hammam introduces his text with the words: Abu Huriarah told us *(Haddathanā*) in the course of what he related from the Prophet.[2] Thus giving the source of his information in the manner which became known as *Sanad*, a practice invariably and systematically followed in *Hadīth* compilation.

2. At the beginning of 2nd century *Hijrah*, the attitude of *Muhaddithīn* changed from merely collecting and recording the *Hadīth* to their classification. The *ahādīth* were arranged under scores of topics or books each dealing with a particular topic in one large collection and henceforth this type of grouping of *ahādīth* under titles indicating their subject-matter was called *Musannaf* i.e. classified or systemized compilation. Some of these collections

[1] M Z. Siddiqi: *op.cit.*, p.5.

[2] M.Hamidullah: *op.cit.*, p.5.

were also named as *Jāmi'* or *Majmū'*.[1] This marked a new development in *Hadīth* literature. A group of scholars came into limelight to serve this cause. Ibn Hajr says that the scholars who compiled works in this respect were almost contemporaries, belonged to the different provinces of Islamic empire, therefore it is not clear who among them compiled *Musannaf* first.[2] It is said that Ibn Juriaj (d. 150AH) was the first among *Muhaddithīn* who compiled *Musannaf* in Makkah, Mālik bin Anas (d.179A.H) or Muhammad bin Ishaq (d.151 A.H) in Madinah. Ibn Abu Dhi'b (d.158 A.H), (who is said to have compiled his book *Mu'attā,* in this respect before the *Mu'attā'* of Mālik bin Anas) or three of his other native scholars – al-Rabi' (d. 160A.H) or Abu 'Urubah (d. 156 A.H) or Hammād bin Salmah (d.167A.H) are supposed to have first compiled *Musannaf* in Basrah. Likewise Sufyan al-Thawri (d. 161A.H) in Kufa. Mu'ammar bin Rāshid (d. 153A.H) in Yemen, Imam al-Awza'ī (d.157A.H) in Syria, 'Abd al-Allah bin Mubārik (d.181A.H) in Khurasan[3] and so forth. Similarly a number of their contemporaries accepted their method in compiling *Hadīth* and the great *Musannifāt*[4] came into existence.

The *ahādīth* in the major *Musannaf* or *Jami'* works were followed by the *Fatāwa* - legal decisions and opinions of *Sahābah* and *Tabi'ūn* as is clear by the *Mu'attā'* of Imam Mālik which is the best- known work of this type. The book achieved more reputation and fame because it was compiled in Madinah- the original centre for learning *Hadīth* and hub of the reputed scholars then. Upto this period, the science of *Fiqh* (Jurisprudence) had not developed as an independent science and *Hadīth* and *Fiqh* were not considered as two different disciplines, therefore the *Mu'attā'* of Imam Mālik is a combination of both

[1] M.'I.al-Khatib: *op.cit.,* p.337.

[2] Sayuti: *op.cit.,*Vol. 2, p. 89.

[3] Sayuti: *op.cit.,*Vol.2,p. 89.

[4] Plural of *Musannaf.*

*Hadīth*ic and juristic material.The *Mu'attā*'survived in some different versions through Imam Mālik's students, notably Yahyā bin Yahya al-Laythi of Cordoba (d. 232A.H) and through Muhammad bin al-Hasan al-Shaybāni (d.189 A.H). Yahyā's version is more popular.[1]

Alarmed by the increasing circulation of spurious *ahādīth* , Imam Mālik and other of his co-workers denounced, like those before them, the promoters of such false hood. He made the highest scrutiny in taking *Hadīth* and also took a great care in matter of selecting the narrators,[2] thus enlarging the foundations of the science of *Hadīth* criticism and adding to its terminology.[3]

3.The *Masannaf*, though systemic and academically useful, was mixed with the legal opinions and made the study of *Hadīth* , to some extent, subservient to legal discussion, therefore, the scholars at the end of 2nd century turned to collect the *ahādīth* confinedly in works called *Musnad* without the *Fatāwa* of *Sahābah* and *Tabi'ūn*.[4] The criteria of *Musnad* is to collect *ahādīth* and arrange them according to the names of final authorities by whom they are related, irrespective of their subject-matter. Forty four *Masānīd* (Plural of *Musnad*) appeared in the third century *Hijrah*, and about twenty more appeared during the succeeding two centuries.[5] The *Musnad* works themselves however, differ in detail in the arrangement of the authorities who originally related them. In some of them, they are arranged in the alphabetical order of their names. In some of them they are arranged according to their relative merit in the

[1] A.F.L. Beeston: *op.cit.,* p. 272.

[2] Khatib Baghdadi: *Kitāb al-Kifāyah*, p.116.

[3] However there are found some *Mursal, Munqta', Mu'ddal* etc. i.e. defective *ahādīth*, which have been proved by later scholars as *Sahīh,* see: Sayuti : *op.cit.,* Vol.2, p.90.

[4]Sayuti: *op.cit.*,Vol. 2, p.89 .

[5] A.F.L. Beeston: *op.cit.,* p.273.

acceptance of Islam and in taking part in the early important events of the Prophet's صلى‌الله‌عليه‌وسلم mission. In some of them they are arranged according to the affinity of their tribe to the Prophet.[1] However, the *Musnad* is not easy to use because there is no subject by subject arrangement of material at all. Thus it is very difficult to find a particular *hadīth* in it.

The *Musnad* of Abu Dawūd Suliayman bin al-Jārūd al-Tiyālisi (d. 204 A.H.) is believed to be the first *Musnad*.[2] He was followed by a number of his contemporaries like, Asad bin Musa (d. 212A.H), 'Ubaid al-Allah bin Musa (d. 213A.H), Musaddid al- Basri (d. 228A.H) and Na'īm bin Hammād (d. 228A.H). Afterwards the great scholars like Ahmad bin Hanbal (d. 241A.H), Ishāq bin Rahoyah (d. 238A.H),'Uthmān bin Abu Shaibah (d. 239A.H) and others adopted this pattern in their works.[3]

The *Musnad* of Ahmad bin Hanbal is the best known of this category and is considered to be the perfect and vaster among the *Masānīd* works. It was transmitted through Ibn Hanbal's own son, 'Abd al-Allah (d. 290A.H) and then through 'Abd al-Allah's student, Abu Bakr al-Qatī'ī (d. 368A.H), both of whom made a few additions.[4]

4.The compilers of the *Musnad* works, though avoided the *Mawdū'* (fabricated) *ahādīth* yet for one particular *hadīth* they brought a number of different independent chains of transmission (*Asānīd*). They brought out the *Musnad* of every *Sahābah* and narrated whatever was related on their authority without scruitinizing whether the narrators mentioned in the transmission were

[1] M.Z. Siddiqi: *op.cit*., p.17.

[2] Sayuti: *op.cit*., Vol.2, p.174.

[3] *Ibid:* p. 89.

[4] Abu Zahu: *Al-Hadīth wa'l-Muhaddithūn,* Al-Ri'āsat al-'Āmah li Dirasāt al-Bahūth al- *'Ilm*iyah wa'l Ifta, wa'l Da'wat wa'l Irshād , Riyad, Saudi Arabia , II Ed., 1984, p. 370.

acceptable or not.[1] The method adopted in these works was helpful only for the scholars of *Hadīth* ,[2] who were aware of every class of transmission (*Tabaqāt*) and had knowledge of extracting *Sahīh hadīth* from *Da'īf* ones . Liwise *Qawī* from *Ma'lūl* .[3] Infact this was impossible for every student. Therefore, the scholars of *Hadīth* felt a need to confinedly compile works on *Sahīh* (authentic) *ahādīth* . The great *Muhddithīn* came forward, compiled works, arranged them in chapters and limited themselves to authentic *ahādīth* and hence-forth, the renowned six books came into lime-light. These six books are considered as leading works of compilation, which received universal recognition and are supposed to have completed the process of committing to writing almost all the *Usūl*[4] from the *ahādīth* .[5]

Muhammad bin Ismā'īl al-Bukhari (d. 256A.H) is regarded as the first author who compiled *Hadīth* in this respect, which took him nearly 13-19 years.[6]The book was almost immediately and universally acknowledged as the most authentic work in view of the author's stringent authentication

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[1] Sayuti: *op.cit*.,Vol. 2, p.171.

[2] Abu Zahu: *op.cit*., p.381.

[3] The defect either in the text (*Matan*) of *hadīth* or in transmission (*Sanad*) by which a *hadīth* becomes defective is termed as *Ma'lūl. Qawī* is used as its antonym, a *hadīth* having no defect, neither in *Sanad* nor in *Matan.* See M.Tahan: *Taysīr Mustalah al-Hadīth* , trans., A.R.Tunisi,Al- Kitab International, New Delhi, n.d. p. 94.

[4] The basic number of *Hadīth* does not exceed to a certain thousands but what we see the out-growth of *ahādīth* numbering now in lacks is actually the independent chains of transmission (*Asānīd*) to the basic number of *Hadīth*. In *Hadīth* terminology a *hadīth* with two different chains of transmission is considerd as two *aHadīth* (see Sayuti: *op.cit*.,Vol.1,p.99). Therefore the basic number of *Hadīth* is called *Usūl* and the rest of other transmission to these *ahādīth* are called *Shawāhid* and *Mutabi'āt* which strengthens authenticity and often elevates the status of a *hadīth*.

[5] Except Ibn Mājah. It is stated by Iman Nawawī, see Sayuti : *op.cit*.,Vol.1 p. 99.

[6] Sayuti : *op.cit*.,Vol.1,p.88.

requirements. He was followed by Muslim bin Hajjāj (d.261A.H). Bukahri and Muslim are referred to as *al-Shaykhān* i.e. the two leading authorities on *Hadīth* , and *ahādīth* which exist in both works, *Mutafaqun 'Aliahi*, which are said to be 1906[1] in number, are the most respected. They are considered to be the *ahādith* of first grade among the rest of the other six grades of *Sahīh Hadīth* . Infact the criteria laid by Bukhari and Muslim for accepting a *hadīth* designate the first six among the seven grades of *Sahīh Hadīth* .[2]

Bukhari laid more strict rules than Muslim in accepting the narration of a *Muhaddith*. He accepted a *hadīth* from a narrator of a very high grade of personal character, of a very high grade of literary and academic standard. Bukhari applied a different method, he took a portion of a *hadīth* and placed it in different chapters, sometimes in heading of a chapter. He also repeated *ahādīth* time after time according to their legal deductions. On the contrary, Muslim excelled in collecting the different chains of transmission (*Turuq)* of a *hadīth* in one place. This made it easy to consult. If this quality of Muslim is too much acknowledged, Bukhari has also cultivated the highest fame in proving the astonishing inter-relationship of *Bāb* (sub-chapter) with the *hadīth* mentioned below, that often solves the great juristic issues. [3]

The work of Bukhari includes a number of *Mu'allaq ahādīth* [4], contrary to Muslim which though includes many *Mu'allaq ahādīth* but only one among them has not been narrated by Muslim with a complete chain of transmission (*Muwsūl*) in the same work.However, except one hundred and sixty of such

[1] The number is mentioned by F.A.Baqi: *Al- Lu'lu wa'l-Marjān*, trans.in Urdu by M.D. Rāz and A.R. Tunisi, Al-Dar al- Salafiyyah, Mumbay, 2006,p.32.

[2] Sayuti : *op.cit.*,Vol.2, p.122.

[3] Sayuti: *op.cit.,*Vol.2, pp.92-96.

[4] A *Sanad* from which one or two or more than two among the starting narrators are omitted.

Mu'allaq ahādith, all of them are narrated by Bukhari with complete chain of transmission in different chapters in the same work.[1] In order to avoid repetition Bukhari has adopted this abridged method in his *Sahīh*. The scholars have put forward some other interpretations for this accepted method of Bukhari and have produced some reasonable theories.[2] However, Ibn Hajr, who produced one of the best exegesis of Bukhari's work, has narrated these one hundred and sixty *Mu'allaq ahādith* with complete chain of transmission in his book called *Al-Tawfīq*.[3]

So for as the work of Muslim is concerned, it has also been criticized for his acceptance of narration from weak as well as from those narrators who hadn't the highest literary and academic standard. It is claimed that it interrupts the criteria necessary for a *Sahīh* work. A number of reasons have been put forth for Muslim's accepting the narration of those narrators. One among them is that Muslim mentioned different chains of transmission (*Asānīd)* to a *hadīth*, he first quotes a *hadīth* with a sound chain of transmission and considers it the base of that chapter (*Asil*), then for its further authenticity and assurance he brings the *ahādīth* with the chain of transmission including certain weak narrators.[4]

In terms of comparision, the majority prefer Bukhari who insists on an *Isnād Mu'an'an* i.e. a chain of narrators in which meeting of a student with his teacher is not confirmed. Sometimes Bukhari quotes a *hadīth* that has no apparent relevance to the chapter but to prove the meeting of a student with his teacher from whom Bukhari has transmitted a *hadīth* earlier without proving

[1] Sayuti: *op.cit.*,Vol.1, p.117.

[2] For details see *Ibid* :pp. 91, 117.

[3] *Ibid*:p.117.

[4] Sayuti: *op.cit.*,Vol.1, pp.97-98.

whether he has met with his teacher or not.[1] But Muslim is satisfied if a student and a teacher were contemporaries.[2] Some, however, prefer Muslim for his better punctuation and easier order.

The two great books neither contain all the *Sahīh ahādīth* nor did the Imams make themselves responsible for this task.[3] Henceforth, to accomplish this task a number of the *Muhaddithīn* followed Bukhari and Muslim in compiling work on *Sahīh,* like Abu Dawūd, Tirmidhi, Nasā'ī, Ibn Khuzaimah, Darqutni, Hākim, Baihaqi and others. But they could not touch the standards which Bukhari and Muslims had reached.

The third century *Hijrah* produced the greatest and largest number of *Masānīd*, the most authoritative *Sihah* and *Sunan* and solidly laid the foundation of the *Hadīth* sciences. From the fourth century *Hijrah* onwards, contributions were based upon this literary wealth, taking the form of augmenting, criticizing, summarizing, amalgamating commenting, revising and making selections or indexes for easy reference. The scholars sifted, organized, developed and systematized earlier material, putting forward theories, expanding biographical works of all generations, making full and well-defined classification of narrators and *Hadīth* , and subjecting works of leading compilers to vigorous scrutiny, sparing not even Bukhari or Muslim.

The forgery in *Hadīth*: the greatest challenge faced by the *Muhaddithīn*, the method of its elimination and the out-growth of different *Hadīth* disciplines: The breach produced by the first civil war in 40 A.H. rent the

[1] *Ibid* :p. 93.

[2] *Ibid* :p. 92-93.

[3] *Ibid* :p. 98.

Muslim *Ummah* asunder. Upto this period, the *Hadīth* was solely in its purity. After this incident, which is really the strongest blow ever faced by the *Ummah,* the *Hadīth* was exploited to serve the political and sectarian causes. The disagreement between ‘Ali (R.A) and Mu‘āwiyah (R.A), that soon took the shape of civil war, not only vibrated the whole Muslim *Ummah* but also divided it into a number of sects. The majority of the Muslim upheld ‘Ali’s cause, while the *Khawārij* were against both ‘Ali (RA) and Mu‘āwiyah (R.A). Likewise after the assassination of ‘Ali (R.A) *Ahl al-Bait*[1] demanded their right in *Khilafah*. Hence-forth, on political grounds, the Muslims got divided into sects which unfortunately took the religious form, and played a great role in creating different schools of thought in Islam. It is in this period that the abominable act of fabrication of *ahādīth* began. Each group quoted Qur’ānic verses, even if out of the context, and forged *ahādīth* and ascribed them to the Prophet صلى‌الله‌عليه‌وسلم to support their stance and to defeat their rivals and opponents in politics. The *ahādīth* were first fabricated to prove the exaggerated excellence of the political personalities. It is said that *Shi‘ah* were the first who started to fabricate *ahādīth* .[2] They were opposed by the same sin by some ignorant *Ahl al-Sunnah.*[3] Infact, neither ‘Ali (R.A) no Mu‘āwiyah (R.A) took part in it , nor any other *Sahābah* but the enemies got a good chance to shatter the building of Islam.

Before proceeding further in the discussion, it is not irrelevant to clear a point here. It is claimed by some scholars that forgery in *Hadīth* began even in the lifetime of the Prophet صلى‌الله‌عليه‌وسلم himself.[4] It is supposed that the context of the famous *hadīth* , “… Whoever tells a lie against me then he will

[1] The descendants of ‘Ali (R.A).
[2] M.Sabā ‘ī: *op.cit.*, pp.89-90.

[3] *Ibid* : P. 90.

[4] M. Z. Siddiqi also holds this view see *op.cit.*,p.127.

surely enter the Hell-fire,"[1] would have been a case of forgery in the Prophetic period. But neither the claim has been supported by any historical fact nor the authentic *Hadīth* books relate such a context to the above mentioned statement of the Prophet صلى‌الله‌عليه‌وسلم. The history provides no evidence that a person accepted Islam as his faith, got associated with the Prophet صلى‌الله‌عليه‌وسلم and ascribed a lie to him. So for as the context of the *hadīth* is concerned, the authentic *Hadīth* books agreed upon the fact, that the Prophet صلى‌الله‌عليه‌وسلم stated these words when he instructed his *Sahābah* to propagate and diffuse his *ahādīth* to the succeeding generations. In order to make them cautions in relating his *ahādīth* and warn them against the dreadful consequences of the slander, the Prophet صلى‌الله‌عليه‌وسلم instructed them by these words,[2] so that the message would be forwarded with the same fervor. Infact the different versions of the *hadīth* mentioned by the authentic *Hadīth* books provide no evidence of any episode of lie ascribed to the Prophet صلى‌الله‌عليه‌وسلم.

However, there are two episodes – one mentioned by al-Tahawī and second by al-Tabari which relate the context to the above mentioned *hadīth ;* something different from what we have discussed above. Al-Tahawī relates an incident which took place during the lifetime of the Prophet صلى‌الله‌عليه‌وسلم. He says, after the Prophet's *Hijrah,* a men went to suburb of Madinah, and told a tribe living there that the Prophet صلى‌الله‌عليه‌وسلم had given him authority over them. He resorted to this fraud because he wanted to marry a girl who was a member of the tribe and to whom he had proposed marriage before the *Hijrah*, but who wasn't given in marriage to him. The tribe sent a messenger to the Prophet صلى‌الله‌عليه‌وسلم to make enquiries concerning the authority that was claimed in his name. The Prophet صلى‌الله‌عليه‌وسلم denounced the pretender, and

[1] Bukhari: *Kitāb al-'Ilm*, *bāb Ithmi man Kadhaba 'ala al-Nabi* صلى‌الله‌عليه‌وسلم .The *hadīth* besides in *Kutub Sittah*, is mentioned in other books of *Hadīth* also.
[2] M.Sabā'ī: *op.cit.*, pp. 215-216.

ordered that he be put to death-if he was still alive, if not then be burn down by fire.[1] It was on this occasion that the Prophet صلى‌الله‌عليه‌وسلم said, "Whoever tells a lie against me then he will surely enter the Hell-fire."

The second episode mentioned by al-Tabari is of the same nature that shows another incident of lie ascribed to the Prophet صلى‌الله‌عليه‌وسلم in his lifetime and the Prophet صلى‌الله‌عليه‌وسلم prescribed the same punishment.[2]

The authenticity of the above two episodes has been highly challenged by the great *Muhaddithīn* in a number of ways:[3]

1. So for as the chains of transmission (*Sanad)* of the both incidents are concerned, there are persons whose narrations are not acceptable to *Muhaddithīn*. It is on this fact, Allamah al-Sakhāwi has declared them as fabricated incidents.

2. The punishment prescribed by the Prophet صلى‌الله‌عليه‌وسلم to the pretenders, in case of being found dead, is burning down by fire. No authentic *Hadīth* book provides any example that the Prophet صلى‌الله‌عليه‌وسلم has ever ordered such an inhuman punishment.

3. If at all these incidents are correct, the pretenders in both the incidents were unknown persons. They were not among *Sahābah*. Furthermore, their avowals are related to the worldly affairs and not religious matters, ascribing them to the Prophet صلى‌الله‌عليه‌وسلم and pleading that they were *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم. Therefore, it is not reasonable to presume, on the basis of these

[1] Quoted by M.Sabā'ī : *op.cit.,* p. 216.

[2] M.Sabā'ī: *op.cit.* ,pp. 216-217.

[3] *Ibid* : p. 217 .

incidents, that the fabrication in the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم originated in his life-time.

To conclude the discussion, the acceptance of the opinion of fabrication of *Hadīth in* Prophetic period contains a concealed conspiracy against the *Sahābah* of the Prophetصلى‌الله‌عليه‌وسلم to hurt their character and personalities. Indeed it is against the facts and the accepted way of the Muslims. The majority of the Muslims[1] unanimously accept all the *Sahābah* as just and devout among whom none indulged in such a vicious act.[2]

Although the political differences as mentioned earlier were the direct cause of the fabrication in *Hadīth*, yet there were other motives also which helped in widening the ground of the fabricated *ahādith.* Among them are the fabrications by *Zanādiqah* – enemies within spreading heretical beliefs. They could not fight Islam openly, and took shelter under the cloak of scholarship. They imitated the learned scholars, fabricated *ahādith* and narrated them to cast doubt in people's mind. The *ahādīth* were also fabricated for a number of other reasons – fabrications by those who were prejudiced in favour of town, race, language or a particular Imam. Fabrications by the storytellers, fabrications for supporting the view of a particular school of *Fiqh* or any logical stand. Fabrications by ignorant ascetics. *Ahādīth* were also invented to get favours from the ruling chiefs, to attract the people by some strange things, to take revenge from a particular group or to give currency to a certain business etc.[3]

The biographies of the *Muhaddithīn* show how large number of Muslims pursued the study of *Hadīth* in every period of history of Islam and how much meticulous they were in relating the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم.

[1] Except *Shaites, Khawārij*s and *Mutazilites.*
[2] See for details M.M.Azami: *Manhaj al-Naqd*, pp.106-126.

[3] M.Sabā'ī :*op.cit.*, pp. 93-105.

Especially upto first half of the 4rth century *Hijrah*. But all of them could be neither equally competent to take up this great task, nor could they be equally serious and careful in pursuing it. Some of them were lax in applying the criteria of the disciplines of *Hadīth* studies. Some of them were careless in the choice of their own teachers, while some others made real mistakes in relating to their students what they had learnt for themselves. Also with the spread of Islam, the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم also began to spread throughout the Islamic world. To err is human, the more *ahādīth* proliferated, the more vulnerable were its reporters to fall into error in their reporting, and its audience in their hearing and understanding of its materials. Even with the best intensions, it was not possible to save the *Hadīth* from incorporating materials extraneous to it.

However, in whatever way, whether it was intentional fabrication or errors occurred because of different reasons, the result was the same that is the ambiguity in authentic material of the *Hadīth* . It became then a difficult task for a layman to get the pure material without dilutions.

It is fact that the attitude of the ruling class added in the misery. The carelessness they showed towards the forgerers encouraged their vicious and sinister ideas. If their efforts would have been checked at the right time, the known confusion and chaos in the *Hadīth* literature (although tackled by the *Muhaddithīn*) would have reduced to a great extent. E.g. the storytellers gathered a large number of people around them to relate their false stories on the authority of the Prophet صلى‌الله‌عليه‌وسلم but no official order asked for their explanation. All the parties and groups who had bad intentions for the *Hadīth* continued with their efforts and created a havoc in *Hadīth* literature, until tools developed, especially out of the personal efforts of the *Muhaddithīn,* by which it became possible to test and evaluate the reports of the *Sunnah*. Almost the whole of the important and authoritative part of *Hadīth* literature developed as a

result of the spontaneous religious enthusiasm of the Muslims and not because of the caliphs and their officials. A bunch of learned scholars in every province of Islamic empire devoted their lives and efforts in every age and positively took up the challenge and succeeded in preserving the Prophetic sayings in their entirety and purity. Their efforts not only resulted in a number of contributions but also laid the concrete base of *Hadīth* methodological science which includes within it a number of inter-disciplinary branches. The process of transmission as well as the transmitted texts was subjected to the severe evaluatory criticism in order to identify those records and reports which were absolutely authentic. Accordingly, studies were conducted on the different aspects of the subject to determine the veracity of the reports and the authenticity of the reported texts. Those studies which led to fruitful conclusions were recognized as '*Ulūm al-Hadīth* , i.e. the specific knowledge areas or studies falling within the domain of '*Ilm al-Hadīth* or sciences of *Hadīth* . Through intensive inquires and painstaking research by the most knowledgeable scholars, the different disciplines were evolved and the whole apparatus of criticism was established to identify the specific evaluatory criteria, to apply them judiciously, and to differentiate and classify the *Hadīth* records and reports in terms of their authenticity.

The scrupulous struggle of the *Muhaddithīn* to oppose and overcome the movement of forgery: During the long journey of *Hadīth* literature upto its systematic compilation, one many marvel at the struggle carried out by the *Muhaddithīn* to secure it in its purity. It is fair to say with full confidence that their methodology was scientific in strict sense of the term. The *Muhaddithīn* reached the apex of what was humanly possible to safeguard the *Hadīth* . Even if the science of criticism was in vogue in rudimentary form yet the *Muhaddithīn* are credited with creation of subtle methods. It is not possible for

the critics of the world to add some new methods which *Muhaddithīn* have developed centuries before and until now no critic has been able to prove in a systematic way that the body of *Hadīth* _regarded as authentic according to the test standards of the foremost *Muhaddithīn* is inaccurate.

The following steps were taken to overcome the situation:

1. ***Isnād*:** As it is fact that the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم after his departure, never doubted each other nor did the *Tabi'ūn* hesitate to accept a *hadīth* from a *Sahābi* until the *Fitnah* arose i.e.the civil war broke-out in 40 A.H. As mentioned earlier, it had a great effect on Muslim community, combined with other motives, the forgery got a place in *Hadīth* literature. The problem was, however, fairly tacked by the *Muhaddithīn.* They became cautious and began to enquire about the source of information and scrutinize them. They only accepted a *hadīth* whose narrators were trustworthy and known to them. This system of enquiring started in the period of the younger *Sahābah*. Ibn Sirin (d. 110 A.H) a great *Taba'ī* comments that "They did not ask about *Isnād*, but when *Fitnah* – civil war arose they said, 'Name to us your men,' those who belong to *Ahl al-Sunnah*, their *ahādīth* were accepted and those who were innovators their *ahādīth* were neglected".[1] Similarly Ibn 'Abbas (R.A) states that "They used to accept *Hadīth* from everybody but when the habits of the people became vicious [fabrication of *Hadīth* started] they accepted *ahādīth* only from those people whom they knew."[2] The *Muhaddithīn* called the chain of narrators an *Isnād.* They attached great importance to it and it was considered as an indispensable part of a *hadīth* to the extent that it was counted as a part of the religion.[3] The Muslims developed it a

[1] Muslim: *Muqaddimah,* (Introduction), *bāb fi ann al-Isnād min al-Dīn.*

[2] *Ibid* : *bāb al-Nahi 'an al -Riwāyat 'an al-Du'fā'….*

[3] *Ibid*: *bāb fi ann al-Isnād min al- Dīn.*

great deal, gave it a firm foundation – by introducing to it the chronological method and collecting the biographies of the transmitters (which served as a basis for the criticism of their narrations), and by establishing various principles for determining the value of its different classes. The Muslims not only gave a scientific form and basis to the system of *Isnād*, but also tried to make a comparative study of the various *Asānīd* used in *Hadīth* literature with a view to establishing their relative value. Infact only at the end of the first century of *Hijrah,* the science of *Isnād* was fully developed. Thus with the introduction of *Isnād,* a unique science, '*Ilm al-Jarah wa'l Ta'dīl* (the science of impugning or confirming the credibility of *Muhaddithīn)* came into existence for the valuation of *Isnād* and *ahādith.* The system of *Isnād* , however, being introduced into Arabic literature in connection with individual traditions and their collections, was extended by Arabic authors to many other branches of it – e.g. history, geography, fiction, etc.

2. **Confirmation of the narrators from *Sahābah* or *Tabi'ūn* or from the great authorities:** For about a millennium, after the departure of the Prophet صلى‌الله‌عليه‌وسلم, his *Sahābah* were the living custodians of his *Hadīth* in the different corners of the Islamic world. A number of the intellectuals among the *Sahābah* had a fair life-span so that they could be consulted as authorities on *Hadīth* . Therefore, when *ahādith* were ascribed to the Prophet صلى‌الله‌عليه‌وسلم, the students of *Hadīth* started to consult the *Sahābah*, when they heard a *hadīth* , for further assurance and asked for their comments. It is stated by Abu 'Āliyah, a great *Taba'ī,* that we heard a *hadīth* in Basrah on the authority of *Sahābah* but we were not satisfied until we travelled towards Madinah and heard directly from them.[1] Infact we have evidences that even *Sahābah* travelled for days to receive a *hadīth* directly from the concerned authority. Jabir bin 'Abd al -Allah travelled for one whole month in order to hear from the

[1] Ibn 'Abd al-Barr: *Muqaddimah al-Tamhīd* , quoted by M.'I. al-Khatib: *op.cit.*, p. 223.

lips of ‘Abd al-Allah bin Anīs only one *hadīth* [1] which Jabir had already learnt through another person.

The example of the *Sahābah* for pursuance and dedication to *Hadīth* stimulated the *Tabi‘ūn* and the succeeding generations of the students of *Hadīth* and they left no stone unturned in their pursuit of knowledge. They travelled for days for the confirmation of one single *hadīth* from a reputed *Muhaddith*. Sha‘bi (d. 104 A.H) a great *Taba‘ī* , said in reply to a question as to how he had gathered the knowledge of such a large number of *ahādīth* : “By hard work, long large travels and great patience”.[2] Some of the students spent a long time with their teachers who were considered to be the great authorities of the day. Imam Zuhri, kept the company of Sa‘īd bin al-Musayyib for eight years[3] and Ibn Juriaj kept the company of ‘Atā’ for eighteen years[4]. Though journeying for the acquisition of *Hadīth* began in the life of the Prophet صلى‌الله‌عليه‌وسلم, and many *Sahābah* and *Tabi‘ūn* travelled a lot as mentioned earlier, but their journeys can’t be compared to the journeys of the students of *Hadīth* during the 2nd and 3rd centuries *Hijrah*. It seems as if it had become a general requirement for a student of *Hadīth* to make extensive journeys for learning the *Hadīth* or to refresh their memory of it from the reputed and reliable *Muhaddithīn* throughout the Islamic world. This was the only possible method of collecting together, in an authentic form, the *ahādith* which were scattered in various provinces. The seekers of *Hadīth* gathered their knowledge from every source of which they were aware and took from each source all that they could get out of it. This is clear from the fact that some scholars devoted their whole lives to

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[1] Bukhari: *Kitāb al-‘Ilm, bāb Al-Khurūj fi Talab al-‘Ilm* and Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 5, p.150.

[2] Dhahbi: *Tadhkirat al-Huffāz*, Vol.1, p. 83.

[3] *Ibid*: p. 103.

[4] *Ibid*: p. 149.

compile voluminous works, describing the journeys of the students of *Hadīth* to the different corners of the world for learning the *Hadīth* from scurplous and reliable sources.[1]

3. **Case study of the lives of narrators:** This was the great achievement of the *Muhaddithīn.* By dint of this technique they could distinguish an authentic *hadīth* from a fabricated one. They followed up and studied the lives and genealogies of the narrators of *Hadīth* and got aware of their characters. They did not keep the findings of their researches to themselves but notified meticulously the character of the narrators to public, so that they could rely upon only authentic transmitters. They not only categorized the narrators into reliable and unreliable authorities but also informed us if the narrator had any debility because of which it would be difficult from him to understand and transmit *ahādīth* like weak memory or any other physical weakness e.g. blindness, weakness in hearing etc. Sufyan Thawri (d. 161 A.H), the great authority on *Hadīth* in second century states how *Muahddithīn* fought and overcame the situation of forgery by saying, "When narrators started to fabricate *ahādīth* we employed tool of *Tārīkh* [critical evaluation of the character of reporters] against them".[2] These great *Muhaddithīn* were very conscious of their responsibilities and they never cared if the people went against them or blamed them. Yahya bin Sa'īd al- Qatān (d. 198 A.H), one of the greatest *Muhaddithīn* and critic, was on his death bed. He asked one of his attendants, "What do the people of Basrah say about me". The attendant replied, "They admire you but they are only afraid of your criticism of the narrators," on which he said, "listen to me, in the hereafter I would prefer to be

[1] E.g. Khatib Baghdadi's *Al-Rihlah.*

[2] Khatib Baghdadi: *Al-Kifāyah,* p.119.

opposed by anyone rather than have the Prophet صلى‌الله‌عليه‌وسلم saying 'You heard a *hadīth* attributed to me and it came to your mind that it was not true and you did not criticize it'".[1] These great *Muhaddithīn* did not hesitate even to discredit their own kith and kin. Zaid bin Abu Anīsah, a reputed scholar says "Don't accept [*Hadīth*] from my brother".[2] The scholars attached too much importance to this tool of confirmation that they fixed days to make their students aware of the characters of the narrators. Abu Zaid al-Ansari al-Nahwi says that on a rainy day we came to Shu'bah bin Hajjāj (d.154 A.H), a reputed *Muhaddith* and critic, for lesson, he diverted our thought and said, "Today there will be no lesson on *Hadīth* but the day is the day of disapprobation, let us backbite about the accursors".[3]

The students of *Hadīth* also used to ask their teachers about the character of the narrators. Imam Muslim narrates that Abu 'Ubaid al- Allah bin Ma'ādh al-Ansāri said that once he wrote to Shu'bah, asking him about Abu Shaibah, a judge of Wāsit. He replied by saying "Don't write [*Hadīth*] on his authority" and tore his (Ma'ādh's) letter to pieces.[4]

Therefore, by this way the *Muhaddithīn* succeeded in defeating the attempts of all those who had bad intentions for the *Hadīth* . The *Muhaddithīn* were not only content to develop the tools mentioned above but on the basis of their findings they classified the narrators into categories. They notified the discarded groups of the narrators to public. E.g. Imam Mālik is credited with the following statement, which approaches a classification of the narrators.

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[1] *Ibid* : p.44.

[2] Muslim :*Muqaddimah, bāb al-Kashf 'an Ma'āyīb Ruwāt al-Hadīth….*

[3] Khatib Baghdādi: *Al-Kifāyah*, p.45.

[4] Muslim: *Muqaddimah , bāb al-Kashf 'an Ma'āyīb Ruwāt al-Hadīth….*

> Knowledge [*Hadīth*] should not be accepted from four categories [of transmitters], but may be received from others. It should not be accepted from persons advocating heretical views, or from idiots, no matter what they may claim to know, or form those who lie to people, even if they may not be expected to lie about the Prophet صلى‌الله‌عليه‌وسلم, or from persons of integrity and righteousness who are not sufficiently accurate.[1]

Furthermore , the analysis provided by the *Muhaddithīn* about the lives of the narrators often covered the narrators' date and place of birth, family connections, schooling, teachers, disciples, journeys, social and business contacts, reputation, moral and religious behaviour, accuracy, literary work and date of death. Often an assessment in short terms was given, such as *Thiqah* (trustworthy), *Thabt* (firm), *Hujjah,* (evidence), *layyin* (lax), *Matruk* (preferably left out), *Munkar* (objectionable) and *Khadhāb* (lying). The words became gradually crystallized with special meanings, giving rise to *Hadīth* classification and terminology describing the quality of a *hadīth* . The *Muhaddithīn*, on the basis of their analysis of character of the narrators, and by applying the other methods of *Usūl al-Hadīth* which we will discuss later, classified the *Hadīth* into different catagories, which greatly helped in accepting or rejecting a narration of a transmitter.

The critical study which so developed was called '*Ilm al-Jarah wa'l Ta'dīl,* which is no doubt one of the greatest achievements of Islam.

The early scholars did not merely compile separate works on *Mawdū' ahādīth* . They also noted such *ahādith* in the books of '*Ilal,*[2] biographies and histories etc. It seems that the first scholar who devoted his book totally to this purpose was Husain bin Ibrāhim al-Jawazaqāni (d. 543A.H). Later on a great number of books were complied on the subject. E.g. *Kitāb al-Mawdū'āt* of Ibn

[1] Khatib Baghdadi: *Al-Kifāyah*, p. 116.
[2] Means defects.

al-Jawzi (d.597A.H). The work is an important achievement in this field, although some of its conclusions were criticized by the later writers. But the most useful one is that of Shawkāni called *Al-Fawā'id al-Majmū'ah fi al-Ahādith al-Mawdū'ah.*[1]

'*Ulūm al-Hadīth* – the science of *Hadīth* evolved from the strenuous efforts of the *Muhaddithīn*: Side by side with the *Hadīth* literature, the *Muhaddithīn* developed various important branches of learning for the sake of the formal as well as material criticism of *Hadīth* and succeeded in establishing the techniques of *Hadīth* studies, therefore, laid the base of a full-fledged science called '*Ulūm al-Hadīth* . Its disciplines no doubt exceed to a number of branches which are summarized in the various works on the '*Ulūm al-Hadīth* . Imam Hazimi has enumerated them as hundred, each of them is said to be important enough to be treated as an independent branch of knowledge.[2] Ibn Salāh and Imam Nawawi have discussed fifty-seven disciplines in their works on *'Ulūm al-Hadīth*. Some of the disciplines are connected only with the *Isnād* of *Hadīth* and its criticism, some are related to their *Matan* (text); and some are related both the *Isnād* as well as the *Matan*. However, the science may be divided into two main branches of literature – 1. *Ilm al-Jarah wa'l Ta'dīl* (character examination of the reporters). 2. *'Ilm al-Riwāyat al-Hadīth* or *Mustalah al-Hadīth* (the science of narration or techniques of *Hadīth*). Let us briefly examine both:-

1. **The Science of *Al-Jarah wa'l Ta'dīl* (character examination):** One of the most important and richest branch of literature , which originated and developed in connection with *Isnād* in *Hadīth* is that relating to the biography

[1] For further details see M.'I. al-Khatib: *op.cit.,* pp.287-290.

[2] Sayuti: *op.cit.*,Vol.1, p.53.

of the narrators of *Hadīth* . It is commonly known as *Asmā' al-Rijāl.* Chronology was taken by the *Muhaddithīn* as an important expedient to determine the genuiness of the *Isnād* , henceforth got an important place in biographical literature. Considering that the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم numbered about ten thousand, the gathering of adequate information about those who were in any way connected with a reported *hadīth* was a tremendous task. However, the *Muhaddithīn,* having realized the importance of this technique, compiled independent works dealing with the narrators of *Hadīth* in chronological order before the end of the 2nd century.

Biography became a science with its own research and critical methods. It consisted of, as mentioned earlier, collecting and classifying data about the reporters. Their births and deaths, their decendence and that of their spouses, their occupations and personal status, their economic and social conditions, their residences and travels, their friends and acquaintances, their likes and dislikes, their attitudes and judgments, their intelligence and memory, their political and cultural affiliations, what aroused and pacified them – all these were useful data; the collection, classification, preservation, and retrieval of which were of crucial importance to the critical evaluation of the *Hadīth* .

This science seeks to examine all the available data for the purpose of determining the trustworthiness of the person as a reporter of *Hadīth* . It is the critical apparatus of the data provided about the narrators. Its objective is to elaborate a thorough set of criteria with the purpose of assigning to each reporter varying degrees of trustworthiness.

The reporters were examined by two ways – first by verifying their personal character '*Adil,* second by testing their literary accuracy *Dabt*. When these two faculties combined in a person, he was called *Thiqah,* (trustworthy), whose narrations are generally accepted.

The criteria for accepting a *hadīth* is not only that the transmitted material should be authentic in itself but also the narrator must have the qualities of an '*Ādil.* The '*Ādil* in *Hadīth* terminology is a reporter of *Hadīth* who is Muslim, mature, mentally fit, is not a sinner and a debaucher and who shows regard to the Islamic manners[1].

A man may be a scholar, but if his morals are doubtful, a *hadīth* narrated by him is not acceptable. If a scholar's personal character was acceptable but his literary accuracy (*Dabt*) was not of the highest grade, he was called *Sadūq* (truthful). His narrations were accepted as a genuine one except in a case where he differed from an authority of higher accuracy than him.[2] But if a scholar was charged with indecency of character, the material transmitted by him was not accepted no matter how big a scholar he might have been and even if the narrated material was authentic. Moral weakness can't be compensated though in certain cases literary short comings may overcome.

It shows the highest sensitivity of the *Muhaddithīn* regarding their acceptance of *Hadīth* . They, at first, searched into *Isnād* and if it was defective, without scrutinizing the subject-matter, they called the *hadīth* defective because a *hadīth* , according to their criteria can't be authentic unless both of its parts – *Sanad* and *Matan* are perfect.

So for as to test the *Dabt* i.e. literary accuracy of a narrator, there were several methods, but almost all of these methods may be brought under the braod-heading of "comparison" or "cross-reference". By gathering all the related materials or all the *ahādīth* concerned and comparing them fully with each other, one judges the accuracy of a scholar. The method is not only useful to check the accuracy of a narrator but it also greatly helps to know *Shawāhid*

[1] Sayuti: *op.cit*., Vol.I, p.300.
[2] *Ibid* :pp. 232-236.

and *Mutābi'āt* of *ahādīth* to distinguish them from *Usūl* which often helps in elevating a *Sanad* from *Nāzil* to *'Āli.*[1] The process in turn greatly helps in strengthening the authenticity of a *hadīth* . Likewise, the process helps in classifying the *ahādith* as – *Sahīh, Hasan, Da'īf* and in analyzing the sub-types of *Da'īf* as – *Shadh, Munkar, Mu'alal, Mudraj* etc. Most of the classification of *Hadīth* was done through this method.

Islamic scholarship has classified reporters of *Hadīth* after application of the above mentioned and other criteria of *Usūl al-Hadīth* into a dozen classes of progressive trustworthiness and has assigned to their reports a qualifying title indicating the degree of trustworthiness of their narrators.

So far as the origin of the critical estimate of the reliability of the narrators is concerned, it appears to have been taken into consideration earlier by the great *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم in his life-time. Even the Prophet صلى‌الله‌عليه‌وسلم himself has been reported to have discredited certain persons. E.g. it is narrated by 'Ā'ishah (R.A) that a person sought permission to meet the Prophet صلى‌الله‌عليه‌وسلم. The Prophet صلى‌الله‌عليه‌وسلم permitted and said, "Allow him he is the worst person of his family."[2] But it was a rudimentary stage because the *Sahābah* consulted the Prophet صلى‌الله‌عليه‌وسلم to confirm his reports and verify something he was reported to have said. The purpose of investigation was only minute study and confirmation, however, lie was unknown to them.[3]

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[1] *'Āli Sanad* is a chain of transmission in which the number of transmitters is less than the transmitters in *Nāzil Sanad*. The *Sanad* with less number of links is highly acknowledged by *Muhaddithīn* and is considered a high graded channel.

[2] Bukhari: *Kitāb al-Adab, bāb ma Yajūz min Ightiyāb ahl al-Fasād….*

[3] Khatīb Baghdādi : *Al-Kifāyah*. p.386.

The systematic beginning of the science, i.e. taking into consideration the lives and character of the narrators in order to determine the veracity of their reports, started by the efforts of the younger *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم like – ‘Abd al-Allah bin ‘Abbas (d. 68 A.H), ‘Ubādah bin al-Sāmit (d. 34. A.H) and Anas (d.93.AH) and by the great *Tabi‘ūn* like – Ibn Sirīn (d. 110 A.H) , Sa‘īd bin al-Musayyib (d. 93A.H) and al- Sha‘bi (d. 104 A.H).[1] But it did not become common until the next generation took command, because most of the narrators till then had been reliable. In the next generation when the narrators doubtful reliability grew in number, their criticism also assumed greater importance. In the middle of the second century, therefore, Shu‘bah, A‘mash, Mālik, al-Awzā‘ī, al-Thawri,Ma‘ammar criticized a large number of the narrators and declared some of them as weak, and some as unreliable. They were followed by Ibn-Mubārik (d.181.AH), Ibn ‘Uyaynah (d. 197A.H), Waki bin al-Jarāh (d. 190 A.H), Shu‘bah (d.160A.H) and many others. At about the same time flourished two of the greatest critics of *Rijāl* – Yahya bin Sa‘īd al-Qattan (d.179A.H) and ‘Abd al-Rahmān bin Mahdi (d.198A.H) whose verdict on the narrators’ reliability or unreliability was accepted as final.[2]

The above mentioned scholars in turn produced numerous famous scholars in the field of criticism. Infact, the science reached its climax with the following two groups:

1. Yahyā bin Ma‘īn of Bagdād (d. 233A.H)
2. ‘Ali bin Madīni of Basrah (d. 198A.H)
3. Ibn Hanbal of Baghdād (d. 241 A.H)
4. Abu Bakr bin Abu Shaibah of Wāsit (d. 235 A.H)

[1] M. Sabā ‘ī: *op.cit*., p.128.

[2] M. M. Azami: *Mahaj al-Naqd,* p.l6.

5. Ishāq bin Rahoyah of Marw (d. 230 A.H)
6. ‘Abd al-Allah bin ‘Umar Al-Qawariri of Basrah (d. 255 A.H)
7. Abu Khaithamah of Baghdād (d. 234 A.H) & others.

The second line of the above group was:

1. Muhammad bin Yahya al-Dhuhli of Nishapur (d. 258 A.H)
2. ‘Abd al- Allah bin ‘Abd al-Rahmān al-Dārmi (d. 255 A.H)
3. Abu Zur‘ah al-Rāzi (d. 277 A.H)
4. Abu Hatim al-Rāzi (d.261 A.H)
5. Bukhāri (d. 256 A.H)
6. Muslim bin Hajjāj Nishapuri (d. 261 A.H)
7. Abu Dawūd (d. 275 A.H)[1]

From the beginning of the 2nd half of the fourth century *Hijrah* the fervor and zeal of the scholars degraded in studying the *Hadīth* and also the criteria for its acceptance became lax. One of the basic reasons for this slack approach was the systematic sifting of *Hadīth* and its compilation in the well-acknowledged forms of *Sahīh, Sunan, Musnad* etc. works. Also the perfection of the science to some extent, had played a great role in diverting the attention of *Muhaddithīn* to study the other dimensions of *Hadīth* studies. Infact, this was most fertile period of *Hadīth* studies.

From the third century *Hijrah* onwards almost every scholar of repute compiled, simultaneously with his collection of *Hadīth ,* some biographies of their narrators. It seems as if it became a general trend with compilers to contribute one work or more in this field. The compilers of each of the six standared works in *Hadīth* literature have to their credit one or more important books on the biography of the narrators of *Hadīth* also.

[1] M. M. Azami: *Manhaj al-Naqd,* pp.16-17.

Some mixed their critical contribution with their works of compilation, as did al-Dārimi and al-Tirmidhi, others, like Muslim, put it as an introduction , the greatest contributions, however, took the shape of separate volumes under such titles as *Al-Du'afā'* the weak, *Al-'Ilal,* the defects, *Al-Thiqāt,* the reliable , *Al-Rijāl,* trustworthy authorities, *Al-Tabaqāt*, classes of men and *Al-Jarah wa'l Ta'dīl.* Some of them presented a mixed account of reliable and unreliable narrators. Some wrote on a special generation, such as *Al-Sahābah*, the companions, while others wrote on the authorities of individual compilers such as the *Rijāl al- Mālik*, narrators of Mālik , *Rijāl al-Sahīhian,* narrators of Bukhāri and Muslim or a group of them. To this class belong a large number of works which deal with the lives of the narrators on whom Bukhari or Muslim or the authors of all the six standard works on *Hadīth* have relied. With their thorough knowledge of the narrators and the large numbers of *ahādīth* they had commited to memory, the authors developed a keen sense which detected any subtle deception in *Asānīd* or weakness in *Matūn.*[1] Infact the works on the *Asmā'al-Rijāl* helped the growth of general biographical literature in the Arabic literature.

The earliest works on the subject are extinct now, we only find their references in the books of *Al-Jarah wa'l Ta'dīl.* Even though the soruces mention that a number of the scholars had complete works. E.g. Shu'bah bin Hajjāj, 'Abd al-Allah bin al-Bāki, al-Layth bin Sa'd, 'Abd al-Rahmān bin Mahdi, Yahya bin Sa'īd al-Qattān , Abu Dawūd al-Tayalisi and others.[2] However, the works of some of the scholars of the later two groups , mentioned above, remained with us.[3]

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[1] *Isnād* plural *Asānīd*, *Matan* plural *Matūn*.
[2] M .M.Azami:*Mahaj al-Naqd*, p.17.

[3] E.g.*Tārīkh al-Ruwāt* of Yahya bin Ma'īn , *Al- Tārīkh* of Ahmad bin Hanbal, *Tārīkh al-Kabīr*, *al-Wasat*, *al-Sagīr* of Bukhari etc.

2. **The science of *Riwāyat al-Hadīth* (the science of narration or techniques of *Hadīth*):** Although, *'Ilm al-Jarah wa'l Ta'dīl* forms a very important part of *'Ulūm al-Hadīth* that takes the science of *Isnād,* biography of narrators etc. into condieration yet the *Muhaddithīn* felt the need for further critical apparatus and developed other impotant discipline namely '*Ilm al-Riwāyat al-Hadīth* . It is also named as '*Ilm Usūl al-Hadīth* or *Mustalah al-Hadīth* – the science of narration or tehchniques of *Hadīth* . It deals with the principles that suggest the conditions necessary for a narrator or his narrated statement to be accepted, state the hidden defects of *Hadīth* (both inward and out-ward),classify the various methods of receiving *Hadīth,* put-forth the manners and pre-requistes desired for teaching and learning *Hadīth ,* describe the qualifications necessary for a transmitter of *Hadīth* .[1]

The narrator besides possessing the basic qualification i.e. being Muslim, mature, mentally fit, having good moral behaviour,[2] must be of firm faith, well known for his truthfulness in what he reports. He should understand the contents of *Hadīth ,* should know well how the change in expression affects the ideas expressed therein. He must possess a retentive memory and should remember his book well, if he reported from one. He should not report a *hadīth* on the authourity of those whom he has met but has not learnt that report directly from them. It is named as *Tadlīs al-Isnād*[3] which is highly condemned by the *Muhaddithīn.* Furthermore, his report must be in agreement with what has been reported by those who are recongnised to have good memory, if they have transmitted these reports.[4] He must be well-versed in the method of

[1] Sayuti : *op.cit* .,Vol.2, pp.125-158.

[2] *Ibid:*Vol I, p.300.

[3] *Ibid* :pp.223-224.

[4] Sayuti : *op.cit* .,Vol.1, pp.232-236.

learning, preserving and transmitting the *Hadīth* .[1] He must be thoroughly conversant with names, carrers of the narrators as well as with the earlier reporters of *Hadīth* and with the various classes of narrators (*Tabaqāt*) and their defects and special characteristics.[2] All these conditions are dealt with the '*Ilm al Usūl al-Hadīth* .

The earliest treatises received by us containing some of the principles connected with the '*Ilm Usūl al-Hadīth* or *Mustalah al-Hadīth* is *Al-Risālah* of Imam Shafa'ī, which deals mainly with the jurisprudence and *Kitāb al-'Ilal* of Tirmidhī. These works laid the foundation for the later independent studies with which developed a full-fleged 'Science of the *Hadīth* '.

Ibn Hajr is his *Nukhbat al-Fikr*, has referred to the developmental history of this science. The book *Al-Muhaddith al-Fāsil bayna al-Rāwi wa'l Wā'ī* authored by Qadi Abu Muhammad Rāmhurmuzi (d. 360 A.H) was the first independent work which brought together all that had been said before him on the subject. He was followed by al-Hākim (d.403 A.H) and others. In the later half of the 5th century , the eminent scholar Khatib Baghdādi (d. 463 A.H) wrote two important works *Al-Kifāyah and Al-Jāma' li Ādāb al-Shaik wa'l Sāmi'* which subsequently became the main sources of reference for the later scholars. Qazi Iyād (d. 544 A.H) and al- Miyānjī advanced the studies further in 6th century.

In 634 A.H., Ibn Salāh authored his standard work on the subject which became popularly known as *Muqaddimah Ibn Salāh*. Ibn Salāh had studied the works of his predecessors, particularly of Khatīb, adding to them some of his own observations and brought together in his book all the relevant material on the subject which was hitherto scattered in different sources. Because of its

[1] *Ibid* :pp.63-73.

[2] For further details see Sayuti: *Tadrīb al-Rāwī* , Vol 2.

comprehensiveness and clarity, scholars set their heart on his *Muqaddimah*, studied it assiduously and wrote their own books in the footsteps of Ibn al-Salāh.[1] Thus Nawawi produced two scholarly summaries of the *Muqaddimah*. Then came Ibn Hajr (d. 852A.H) who did what Ibn Salāh had done ealier. In his *Nukhbat al-Fikr*, Ibn Hajr reproduced the substance of Ibn Salāh's *Muqaddimah* as well as of all the other works authored subsequently, edited the whole material systematically with his own annotations and deservations.[2] His *Nukhbah* became popular and was studied and commented upon subsequently thus it became a standard work on the subject, a landmark in the history of the science of the *Hadīth* .

The science of *Usūl al-Hadīth* or *Riwāyat al-Hadīth* contains numerious interdisciplinary themes to be taken as independent sciences[3] but we will talk about only a few of them.

1. **The Science of *Dirāyat al-Hadīth*** (the textual study of the *Hadīth*): It is claimed that the *Muhaddithīn* have wholly diverted their attention and exploited their strength in investigating the narrators, their lives and personalities without pondering over what they narrated whether it was right or wrong? It is said that they accepted whatever was transmitted on the authority of reliable narrators. But the approach of *Muhaddithīn,* witnessed in the work on '*Ulūm al-Hadīth* , has proven this hypothesis as being a false one. The *Muhaddithīn* did not confine their investigation to the personalities of the narrators only but they worked on the text of *Hadīth* also – till they declared some of the *ahādīth* as *Bātil* (unintentionally fabricated) some as *Mawdū*'(forged) inspite of narrated by reliable persons. When forgery grabbed its place in *Hadīth* , some *ahādith*

[1] Ibn Hajr: *Nuzhat al-Nazar* , pp. 15-17.

[2] *Ibid* :p.18.

[3] E.g. Ibn Salāh and Nawawi have mentioned 65 disciplines.

were fabricated through an authentic channel of transmitters to decieve the masses[1] or in certain cases weak *ahādith* were found with sound *Isnād*s.[2] Therefore, it is a necessary pre-requiste that a *hadīth after* fulfilling the essentialities of a genuine *Sanad,* must pass the acid test of the textual examination.

From the beginning of *Hadīth* studies, the *Muhaddithīn* were keen to check the text of a *hadīth* . E.g. the basic pre-requisite of an authentic *hadīth* is that it should not be *Shādh*.[3] *Shadh* is a kind of *Da'īf hadīth* whose authority differs from the authority of higher accuracry. The difference cant't be known until a comparison is made between the texts of *ahādīth* . The process clears the point that a *Muhaddith* can't comment about a *hadīth* until he ensures its safety from beign *Shadh.* By this way it is incumbent upon him to check the text before commenting on *hadīth* as an authentic one.

Furthermore, in *Hadīth* studies the reason was given its proper place. The reference to this type of approach is found in most of the works on *Hadīth* methodology. E.g. Khatīb Baghdādi named a chapter in his book *Al-Kifāyah fi 'Ilm al-Riwāyah* as:

باب وجوب إطراح المنكرو المسحيل من الاحاد يث

"Chapter dealing with the expulsion of *Munkar* (not known) and impossible from *ahādith*".[4] But in accepting or rejecting a *hadīth* , the reason was not the only criteria. Infact, the reasoning itself leads us to accept the statement of honest and reliable narrators, except in cases where we find that the episode

[1] Sayuti:*op.cit.*, Vol. I, pp.105-106.

[2] M.T.Amini :*Hadīth ka Dirayti Ma'yār*, Maktabah Fayd al-Qur'ān, Deobond , U.P 1996, p.180.

[3] Sayuti: *op.cit.,* Vol. I, p 63.

[4] Khatib Baghdādi : *Al-Kifāyah* , p. 429.

goes against the reason. Also to check a *hadīth* on rational grounds is not everyone's cup of tea. It needs the knowledge of technicalities and principles of *Hadīth* methodology and a life long dedication to study of *Hadīth*.

The scholars have devised certain principles by which a *hadīth* may be claimed as unauthentic only by using rationalization inspite of being, narrated by reliable and scrupulous narrators.[1] Henceforth the *Muhaddithīn* succeeded in developing the disciplin of *Dirāyat al-Hadīth* i.e.the critical examining of the text of *Hadīth*.

2. The science of '*Ilal al-Hadīth* (vitiating causes of *Hadīth*) and of *Gharīb al-Hadīth* (the insufficiently known): In *Hadīth* terminology the term *'Ilah* is an abstruse and hidden defect either in *Matan* or *Sanad* of a *hadīth* which is difficult to point-out, therefore, the *hadīth* apparently seems safe and sound.[2] But the word *'Ilah* is often used to denote any type of defect in *Hadīth*.[3] The subject of *Gharīb al-Hadīth* deals with the obscure and indefinite words that occur in a *Matan* of a *hadīth* because of their limited usage.[4]

Both of these disciplines seek to examine each *hadīth* to ascertain its freedom from any vitiating cause. The former searches the data for any historical discrepancy, the latter examies the *hadīth* in question in the light of all other *ahādīth* to ascertain its strangeness or odditiy. In order to complete its work, the science of '*Ilal al-Hadīth* examines the situational contexts in which the *hadīth* occurred. In a sense, the historical circumstances in which the deed of the Prophet صلى‌الله‌عليه‌وسلم was done, his statement made, or his judgement passed constituted documentation for *'Ilah* being attributed or not to each

[1] E.g., see Sayuti: *op.cit.*, Vol.1, pp. 274-280.

[2] *Ibid* : pp. 252-253.

[3] M.Tahān : *op.cit.,* p.94.

[4] Sayuti : *op.cit.*, Vol. 2 , p.184.

hadīth . Furthermore, an analysis is made to different chains of a particular *hadīth* in which defect is seen. The investigation of both these disciplines complemented the knowledge of the meaning of the *hadīth*, its historical purport, its agreement with or difference from other *hadīth*.

The *Muhaddithīn,* however, did not lay down the criteria for determination of '*Ilal,* as they did in the case of criticism of the reporters. Historical situations were so infinite in variability that causes for impairment could not be properly enumerated or classified. Ibn Hajr, one of the greatest authorities in the field says about this discipline that this is one of the most difficult branches of knowledge, because it requires the most acute vision, and the widest possible knowledge of the reporters and of the texts and chains of all other *ahādīth* .[1] However, al-Hākim in his *Ma'rifat 'Ulūm al-Hadīth* dared to attempt this impossible task and arranged the causes of '*Ilah* (invalidity) under ten categories,[2] odering them according to their degree of gravity.

Because of keen apprehension, needed for the subject, comments Ibn Hajr, very few among the great scholars have touched the science of *'Ilal* like 'Ali bin Madīnī,[3] Ahmad bin Hanbal, Bukhari, Yaqūb bin Abu Shaibah, Abu Hātim, Abu Zur'ah and Dārqutni.[4] Most of the above mentioned scholars have separate works on the subject.[5]

However, Islamic scholarship after the predecessors, did not fail to contribute in this field. Ibn Hajr is himself credited with a work namely *Al-Zahr*

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[1] Ibn Hajr: *Nazhat al-Nazar,* p.46.

[2] Sayuti: *op.cit.,* Vol.I, p. 258.

[3] *Kitāb al-'Ilal* of 'Ali bin Madīnī (d.234 A.H), the teacher of Imam Bukhari, is considered as the masterpiece in the subject.

[4] Ibn Hajr: *Nuzhat al-Nazar,* p. 46.

[5] M.Tahān: *op.cit.,* pp.96-97.

al-Matlūl fi'l Khabar al-Ma'lūl, which is no doubt an excellent work in this field. Also Ibn Jawzī's (d. 655 A.H) work *Al-'Ilal al-Mutanāhiyah*, is another masterpiece in this field.

3. **The Science of *Mukhtalaf al-Hadīth* (*Hadīth* harmonization):** Even after passing all the forgoing tests, *ahādīth* may contradict one another, or present themselves in such a way as to reduce one another's validity. Such discrepancy, varation, or outright contradiction may be genuine, or it may be only apparent, and a harmless mistake. In the fomer case, one of the *hadīth* must be false or less valid than the other, or the one may have been revoked through the other in a real change of judgement by the Prophet صلى‌الله‌عليه‌وسلم (*Naskh)*. In the later case, the mistake should be corrected and the contradiction removed. The reports may concern two events in the Prophet's صلى‌الله‌عليه‌وسلم life rather than one, or the difference may be accounted for with linguistic analysis. It is also possible that one *hadīth* may be preferred over other because reported by a large number of narrators or by those who are more trustworthy than the reporters whose reports have been left out etc.[1]

The science is one of the most important disciplines of *'Ulūm al-Hadīth* and scholars specialized in any branch – *Fiqh*, *Hadīth* etc. are compelled to have the knowledge of the subject. Numerious scholars studied, worked and wrote in this field, and devised rules and methods for dealing with the various problems. They classified the possibilities of error as well as their solutions, and they assigned grades of validity to the *Hadīth* according to the measure in which they fulfil the testing requirements. Imam Shāfa'ī (d.206 A.H) is the first who touched the subject and devised the rules for reconciliation of two genuine *ahādīth* which apparently seem contradictory in his renowned book *Kitāb al-*

[1] Sayuti: *op.cit.*, Vol. 2, pp.196-198 see also Ibn Hajr: *Nuzhat al-Nazar*, pp.37-39.

Umm.[1] After him the subject is separately treated by ‘Abd al-Allah bin Qutaibah (d.276A.H) in his work called *Kitāb Ta‘wīl Mukhtalaf al-Hadīth* , Abu Ja‘far al-Tahāwī(d.321 A.H.) in his work *Mushkil al-Āthār* and by many others. But Ibn Khuzaimah (d. 311A.H.) excelled in this field.[2] These works are the best in the science of *Hadīth* harmonization.

There is no doubt that the methodological science of Islam were among its greatest achievements. Nor can there be any doubt that the religion of Islam, because of these sciences, achieved for itself the most authentic status among the religions of the world. The remarkable activity of the *Muhaddithīn* with regard to the preservation and propogation of *Hadīth* is unique in the literary history of the world. The development of the system of *Isnād,* which in turn, resulted in the vast literature on the *Asmā’ al-Rijāl*, the literature on the *Usūl al-Hadīth* and the literature on *Mawdū‘āt* (forged *ahādīth*) remain unparalled in the literary history of the world even today.

To conclude the discussion, the Prophet’s صلى‌الله‌عليه‌وسلم own voice had peculiar authority during his lifetime. The Qur’ān that the Prophet صلى‌الله‌عليه‌وسلم received gained in prestige and power, but so did his own words and acts. The Prophet’s صلى‌الله‌عليه‌وسلم extraoredinary qualities as dynamic personality, embodiment of different faculities, seemed to be of fundamental importance ensuring the Qur’ān’s acceptance. The two – the Prophet صلى‌الله‌عليه‌وسلم and the book – are inextricably bound up with each other. In *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم, the values of Islam were given form and became alive. It constituted the richest mine from which every person in a position of leadership extracted to exhort or the convince, to inspire or to move. It furnished the emulatory material that dominated all Islamic celebrations, and

[1] Sayuti : *op.cit.,* Vol. 2, p.196.

[2] *Idem.*

indeed, decorated and ornamented all Muslim convocations. It provided extra-ordinary and multi-dimentoinal guidance for congenial domestic atmosphere. Because of this, the Muslims were able to recall and collect all that could be retrieved of the Prophet's صلی‌اللہ‌علیہ‌وسلم life in his lifetime and after his departure.

If the Qur'ān unites the Muslims doctrinally and devotionally through its contents and recited cadences, then the *Sunnah* unites them in the myriad details of daily behavoiur and attitudes, including correct ritual practices. Muslims who have internalized the *Sunnah* feel at home among there brothers and sisters in faith wherever they may be in the world. Although languages, food, dress, local customs, and national identities may vary, those dimesions of belief, behaviour, and attitude that are enshrined in the *Hadīth* of the Prophet صلی‌اللہ‌علیہ‌وسلم collectively provide a unified field of meaning and action, which leaves little ground for conflicts caused by the misunderstanding of each others' actions and intentions. The cause of such a misunderstanding is the extreme variety of temperaments and inclinations in the individual members of the society. There has been no greater force for the unification of the people than the presence of the common model to be followed even for the minutest act of daily life which has been provided to Muslims in the embodiment of the Prophet صلی‌اللہ‌علیہ‌وسلم.[1]

Indeed, the *Hadīth* of the Prophet صلی‌اللہ‌علیہ‌وسلم, have always remained the sheet-anchor of every Muslim community in every age; its deligent preservation, propagation and study is a pre-requsite for the continuity of social, cultural , intellectual, moral and spiritual standards of Islamic way of life. The truth of the matter is that the *Sunnah* of the Prophet صلی‌اللہ‌علیہ‌وسلم has always

[1] M.Asad: *Islam at the Cross Roads*, Arafat Publications, Lahore, 7th Ed., 1955, pp.144-146.

been the fountain of genuine Islamic thought and a pulsating source of inspiration to reform and renovate the Muslim society.

In the modern age the Muslim community is confronted with new perplexing and intricate problems and questions. Concrete basis for their answers can be found in correct reading of the *Sunnah* and in understanding the aims of the Prophet's implementation of the message of the Qur'ān as well as his making it a vivid reality in the lives of the people. This will henceforth, put an end to the darkness of ignorance, hatred, conflict and wastage of energies in our *Ummah*. Only then will contemporary Muslims be able to overcome their self-inflicted disabilities, see through all the intellectual and cultural intracacies of the modern men and women, and offer the humankind true guidance and welfare based on correct and comprehensive understanding of Islamic teachings.

The claim for the rejection of *Sunnah* has been made in different periods of Islamic history to serve different causes – political, philosophical etc. The cause for the claim in the present scenario is analysed by the great scholar Mohammad Asad, i.e. the norms and values of modern western civilization, its way of life and prevailing taste can never be in line with true spirit of Islam as reflected by the *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم. Nor a life based on deep attachment of the Prophet صلى‌الله‌عليه‌وسلم and complete trust in him and his teachings as well as confidence on the reliability of *Hadīth* and its sources can be compatible with the concept of western civilization's belief in the invincibility and the infallibility of modern categories of rationalism. Therefore, those who are fasinated by the western civilization "See no way out of the tangle but to describe the *Sunnah* as irrelevant, and therefore, not compulsory, aspect of Islam – because it is 'based on unreliable tradition'."[1] Henceforth, by

[1] M.Asad: *op.cit.,* p.130.

the outright rejection of *Hadīth* , "It becomes easier to twist the teachings of the Qur'ān in such a way that they appear to suit the spirit of western civilization."[1]

History of religions is a witness to the fact that the injunctions and commandments are not sufficient in themselves to make the people act on them with the fullness of spirit required for complying with those commands. Therefore, for their practicality the moral behaviour and social conduct taken from the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم can very well show the depth and comprehensiveness of the guidance in various fields of human behaviour.

The personality of the Prophet صلى‌الله‌عليه‌وسلم can't be detached from the methodology and ways employed for creating the distinct Islamic out-look,[2] which in turn, reconsitituted the whole structure of life and society. The Islamic way of life informed by true faith and action, sublime morality, loftly idealism, and deep religious feelings, that we witness in the lives of the *Sahābah*, was not due, simply, to the recital of the scripture but a new life was infused into it by the most perfect, effective, and lovable personality of the Prophet صلى‌الله‌عليه‌وسلم. The *Sahābah* always had their eyes fixed on him, they profited from his noble company and were benefitted by his guidance and teachings. Therefore, the Divine values of life practised by the Prophet صلى‌الله‌عليه‌وسلم combined to fashion a distinctive Islamic out-look and temparement which undoubtedly excelled the rest of the traditions. In short, the moment the structure of the *Sunnah* topples down, Islam with its pure spirit and much-vaunted values will be dead and buried under the debris.

The authenticity and historicity of *Hadīth* literature does not only fulfill the criteria of genuiness, perspicuity, itemization of events and preciseness but also baffles human intellect. No effort of a similar nature has ever been made

[1] *Idem.*

[2] Qur'ān: 62: 2.

by man to preserve the records of events pertaining to the greatest men including the Prophets, nor do the records of history furnish any parallel to it. Infact, the preservation of the living picture of the Prophetic era, along with the Qur'ān , conserving the backdrop, incidents and utterances of the Prophet صلی اللہ علیہ وسلم – is a distinguishing feature of Islam. It is something of a divine grace not bestowed on any other religion. A faith which was meant to be eternal , which had to provide practical guidance for the emotional, intellectual, moral and spiritual behavoiurs of coming generations to the end of time could not have preserved its vigour without conserving its original setting, air and environs. The history of *Hadīth* demonstrates that the way it was preserved for the posterity did not work out fortuitously nor was it only because of the hard work of the subsequent generations. The meticulous care taken in every age – right from the *Sahābah* to memorize, record, codify and arrage the entire literature with unbounded zeal produced scholars who gave birth to the science of biography and critical analysis of *Hadīth* created an urge for its learning in every heart, and was also rewarded by an appreciation of its efforts and popularity in the whole world of Islam.

Women and *Hadīth*: Defining the Role

Women in Islam represent the half of mankind[1]. To neglect them tantamount to neglect the half of mankind. The privilege a woman enjoys and the status she has been given in Islam has been much debated and treated scholarly by the Muslim scholars. In this work it has been attempted to get an understanding of the complex role of the Muslim women in making Islamic history and culture. The role of women in building Islamic civilization is not a neglected subject as is generally believed. On the contrary, the subject has been addresses by many Muslim scholars through the ages. The literature on Muslim women is extremely laden with value but we have only attempted in our topic to present exclusively her position and role in developing *Hadīth* literature – one of the powerful sources of Islamic history.

The pre-classical (before the compilation of *Kutub Sittah*) and classical *Hadīth* works produced a huge material to show the engagements of Muslim women in different fields of life and also depict her attempts to develop this great branch of literature. We shall try to present data to arrive at certain solid conclusions regarding women in *Hadīth* literature. The very size and scope of the subject is a challenge. For, those who regard the Muslim world chiefly as a man's domain – and they are many in number both within and outside Muslim circles, will be shocked to know that there is undoubtedly an astonishing wealth of feminine character as well as charm, brilliance and beauty rescued from oblivion in succeeding periods by Muslim scholars. Over one thousand women, who were in the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ presence, were witnesses or participants in events connected to him and related his sayings and actions

[1] A *hadīth* انما النساء شائق الرجال Abu Dawūd: *Kitāb al-Tahārah* and Tirmidhi*: Abwāb Tahārah, bāb:fi man Yastiaqizu wa Yara Balalan*.... See Albani: *Silsilat al-Ahādīth al- Sahīhah*, *hadīth no*. 178.

which appear in the Islamic sources[1]. They represent roughly ten to fifteen percent of the biographies of the *Sahābah* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This percentage not only includes the most prominent women associated with the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but also numerous other Muslim women of the first generation.These women are commemorated in the biographies and other sources and not all of them were related to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The women in Islamic history excelled in many fields of knowledge – Qur'ānic phonetics, Qur'ānic exegesis, *Fiqh*, poetry, calligraphy etc. Only a myopic person will ignore the colossal contribution of Muslim women. Therefore, we confined our research to women and *Hadīth,* we found it difficult to sum up the introduction of all the dimensions of the topic. Therefore, at the end of this chapter we have tried to mention certain headings in which the research can be further extended and carried on in this field.

The multi-dimensional personality of woman as depicted in *Hadīth* literature:

1. **The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the special care for the development of woman intellect**: Arabia, on the eve of Islam had only few men of letters but at the end of the 1st century *Hijrah* only the women marked the great heights of intellectuality[2]. In this regard before we proceed to highlight the special care taken by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the female education, analysed and interpreted by the great *Muhaddithīn* especially Imam Bukhari, let me clear some misconceptions created by some *Mawdu'* (fabricated) *ahādīth* regarding the negative approach of Islam towards womens' education.

The following utterance of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding females – said to rest on the authority of 'Ā'ishah (R.A.), is frequently quoted. The most emphatic warnings of all is uttered against teaching women to write:

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[1] See *Kitāb al-Nisā'* of *Tabaqāt* Ibn Sa'd, *Al-Isti'āb* of Ibn 'Abd al- Barr and *Al-Isābah* of Ibn Hajr.

[2] We will deal with women scholarship at length in 3rd and 5th chapters.

لاتسكنوهنّ الغرف ولاتعلّموهن الكتابة وعلموهنّ المغزل وسورة النور

Don't let them [women] frequent the roofs; do not teach them the art of writing teach them spinning and the *Surat al-Nūr*[1].

The *hadīth* has two versions (*Isnād*s) and both of them are fabricated. In one of the versions of the *hadīth*, there is a narrator called Muhammad bin Ibrahim, about whom the authorities like Imam Daruqutni (d.385 A.H) has commented that he is a "liar".Also Ibn Hibban (d.354 A.H) says about him that he used to fabricate *ahādīth*. In another version of this *hadīth*, one more narrator namely, Abdul Wahab al-Duhak is criticized by the great authorities of *Hadīth*. Abu Hatim Razi (d. 261) says about him that he is a "forgerer". The narrator is also greatly criticized by Ibn Hibban[2]. 'Allamah Nasir al-Din Albani finally concluded that the *hadīth* is forged one (*Muwdū'*) and does not stand by the criteria of a *Sahīh* (authentic) *hadīth*[3]. Before Albani the *hadīth* has been declared as forged by great authorities like Ibn Jawzi and Hafiz Dhahbi[4]. Albani has also mentioned the comments of his other predecessors like Ibn 'Adi, Baihaqi about the narrators of this *hadīth*[5].

While discussing the *hadīth* mentioned above, Albani vehemently condemns the great authorities like Shawkāni and Sakhāwi for their interpretation of the *hadīth*. He strictly criticizes Shawkani's comment, mentioned in his book *Al-Nail al-Awtār*, that the prohibition on women for seeking the art of writing was due to the fear that they shall misuse this art. Althouth Shawkani has tried to give a *Tatbīq* (concordance) between the *hadīth*

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[1] Ibn Hibban: *Al-Du'fā',* Baihaqi: *Shu'ab al-Imān* etc. Verified and commented upon by Nasiruddin Albani as *Muwdū'*. See *Silsilat al-Ahādīth al-Da'īfah wa'l Mawdū'ah*, Maktabah al-Ma'arif, Riyadh, 2nd Ed., 2000, *hadīth* no. 2017.

[2] See for details Albani: *Silsilat al-Ahādīth al-Da'īfah* … the explanation under *hadīth* no. 2017.

[3] Albani: *Silsilat al- Ahādīth al-Sahīhah, hadīth* no.178 in the discussion he says: طرقه كلها واهية جدا

[4] See the discussion on *hadīth* no. 2017 of *Silsilat al-Ahādīth al-Da'īfah* .

[5] *Idem.*

and the *hadīth* which categorically permits teaching the art of writing to women[1]. But there was no need for this as the *hadīth* of prohibition is *Mawdū'* and according to the principles of *Hadīth* methodology no *Tatbīq* is possible between a *Sahīh* and a *Mawdū' hadīth*[2].

Likewise Sakhāwi has been also criticized for his comment that the *hadīth* of permission is more authentic than the *hadīth* of prohibition. Albani says that this comment gives the impression that the *hadīth* of prohibition is also authentic[3], which it is not. Therefore, no theory can be forwarded on the authority of this *hadīth* which is altogether contrary to the *Sahīh hadīth*.

In fact, knowledge is a blessing of Allah and if it had been harmful for humans then it would have been harmful for both the genders because there are a number of men whose penmanship has proved detrimental to their faith and morals. These views, however, belong to the sphere of ethnology rather than that of religion and it would be absurd to regard this concept as an accepted principle inseparable from the fundamental teachings of Islam. This concept leads to the oppression and exploitation of women and inclines to a sort of disrespect for them. Both the genders in Islam have been entrusted with a set of unique rights and duties except where we find a command pertaining exclusively to either of the genders. Contrary to the above contrived theory, the *Sahīh ahādīth,* the attitude of the *Sahābah* and the history of Muslim culture, supplies many refutations of the said theory.

In the Prophetic period the women were taught to read and write. We have it on the authority of Shifā' bint 'Abd al-Allah, a great *Sahābiyah* and a scholarly woman, who had mastered the art of writing and she had also taught this skill to *Umm al-Mu'minīn*, Hafsah (R.A.). Shifā' used to cure a disease called *Namlah* (minor swelling on the sides) by reciting some words in her pre-

[1] We will mention the *hadīth* in further discussion.
[2] Albani: *Silsilat al-Ahādīth al-Da'īfah* , *hadīth* no. 2017.
[3] See discussion on the *hadīth* no.178 of *Silsilat al- Ahādīth al-Sahīhah* .

Islamic days. After she embraced Islam, she was approached for curing the same disease but she refused because she thought of that practice as unislamic. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed about this, Shifa' was called and ordered by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to recite what she used to say. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard the words, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ارقيه و علميها حفصة كما علميتها الكتاب و في رواية الكتابة

> Recite the words on him [the person who requested her] and teach them to Hafsah like you taught her the art of writing.[1]

The theory of the prohibition on womens' penmanship also gets weakened when the narrator of the same *hadīth* 'Ā'ishah (R.A) encourages her niece 'Ā'ishah bint Talhah to have correspondence even with men. Imam Bukhari has entitled a section in his book, *Adab al-Mufrad*, *"Bab al-Kitābat al-Nisā' wa Jawabihinna"* – section dealing with correspondence with the women and their response. Under this title Imam Bukhari has mentioned the conversation of *Umm al-Mu'minīn* 'Ā'ishah and 'Ā'ishah bint Talhah, the great student of 'Ā'ishah . 'Ā'ishah bint Talhah says that when she was under the patronage of *Umm al-Mu'minīn* 'Ā'ishah (R.A), the people from the different regions of the Islamic world come to visit 'Ā'ishah (R.A) and due to her close contact with *Umm al-Mu'minīn* – her aunt, people used to send letters and gifts to her. She informed *Umm al-Mu'minīn* 'Ā'ishah about this,and 'Ā'ishah (R.A) replied, "Respond to their letters and send gifts for them too"[2].

Another great scholarly *Tābi'ah*[3], Umm Dardā' the wife of the famous *Sahabi* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Abu Dardā' whom Makhul bin Abu

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[1]Hakim, *Mustadrak*, declared authentic by *Albani: Silsilat al- Ahādīth al-Sahīhah ,hadīth* no. 178.

[2] Bukhari: *Adab al-Mufrad*, Al-Manar Publications, Delhi, 1999, p. 318. The *hadīth* is also declared authentic by Albani, *Silsilat al- Ahādīth al-Sahīhah* under the discussion of *hadīth* no. 178.

[3] Feminine of *Tāba'i* means female follower of *Sahābah*.

Muslim[1] and Imam Bukhari have tributed by giving her the name – *Faqīhah*[2]. She was also acquainted with the art of writing. Her student 'Abd Rabihi bin Sulaiman says that "Umm Dardā' used to write down for him… whatever she taught him from *Al-Hikmah*. [3]

Furthermore, when we bear in mind the number of women that took part in the transmission of *Hadīth* [4], we see the untenability of the view that in religious circles the art of writing was withheld from women on purpose. The view that the rule against teaching women to write was of universal validity is disapproved by this very name of a learned lady of Damascus, viz., *Sitt al-Katabah* (mistress of the writers) in Muslim history. She was named as bint Abū al-Tarah, who supplied Yusuf bin 'Abd al-Mu'min of Nabulus with *ahādīth*[5]. The learned women are found even among remote tribes of Muslim world in the heart of the southern Sahara, where women are apparently not prohibited from religious learning[6]. Infact the literary history of Muslim civilization proves the fact that the education of women actually attained a very high standard and that they reached their zenith in almost every field of Islamic learning.

It has been already mentioned that Islam declares the uniform rules for both the genders unless it specifies something to one of them. It is an agreed fact that Islam values education above all things. It has left the doors of knowledge open for men and women alike. All the impediments were removed in the way of gaining knowledge and all sorts of facilities were provided to

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[1] The great *Tāba'i,* jursit and *Muhaddith*.
[2] *Faqīhah* means a learned women who can give religious verdicts. See Jamal al-Din al-Mizzi: *Tahdhīb al-Kamāl fi Asmā' al-Rijāl*, Mu'assat al-Risalah, Beirut, 1998, Vol. 8, p. 593 and See Bukhari: *Kitāb al-Adhān*, *bāb Sunnat al-Julūs fi al-Tassahahud*.
[3] Mizzi: *op.cit.*., Vol.8,p. 594.
[4] We will discuss later and also in 3 rd and 5th chapters.
[5] Ibn Rajab: *Tabaqāt al-Hanābila* (MS) quoted by Inaq Goldzher in his article on "*Muslim Women Education*" in *Encyclopedia of Religion and Ethics*, *et.al.,* James Hastings Vol. V, p. 205.
[6] *Idem.*

promote its cause. The Qur'ān itself has acknowledged its excellence saying "Say are those equal, those who know and those who don't know?"[1] It further says, "Allah will exalt in degree those of you who believe, and those who have been granted knowledge"[2]. Besides, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also emphatically addressed his *Ummah* for the acquisition of knowledge. There are numerous sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding the importance of knowledge, e.g., "The acquisition of knowledge is obligatory for every Muslim"[3]. "Whosoever enters upon a way for the acquisition of knowledge Allah will make his way easier to Paradise"[4].

But it is remarkable that more specific injunctions and promises of higher rewards were held specially in case of girls' education. Because the education of the boys was most probably a normal feature of the social life and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was more solicitous about girls' education as it was one of the neglected spheres of social and cultural activity during that period. He drew attention towards female education in particular, creating inducements for it, declaring it as an act worthy of reward in the Hereafter. The objective of womens' education was not merely to raise the social prestige of womanfolk but it derived its sanction on account of an intense faith in human worth in general. This is revealed by the *ahādīth* containing instructions on the education of the girls.Abu Sa'id al-Khudri (R.A) reports the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to have said:

من عال ثلاث بنات فاد بهن وزوجهن وأحسن إليهن فله الجنة

[1] Qur'ān:39:9
[2] *Ibid* :58:11.
[3] Ibn Mājah: *Kitāb al-Imān, bāb Fadl al-Ulamā'….*
[4] *Idem.*

The person who brought up three daughters, embellished them with education and training, married them off and remained benevolently inclined to them [even after their marriage] paradise is ensured for him[1].

'Ā'ishah (R.A) reports the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to have said:

من ابتلى من البنات بشئ فأحسن إليهن هنله سترا من النار

Whosoever is put to test with girls as offsprings, and he treats them kindly, they will become a source of protecting him from hell-fire[2].

The *hadīth* mentions '*Ihsān*' in connection with the girls which is an umbrella term which means all the following things taken together their upbringing, their education and training, kind treatment to them and taking loving care of them all together.

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ even incited to educate the slave girls. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

منكان لهجارية فعلمها فأ حسنإليها ثماعتقها وتزوجهاكانله اجران

Whosoever owned a slave girl and educated her treated her kindly then manumited her and himself married with her he will get his reward twice[3].

The person earned the double reward for developing the character of a slave girl by providing her with good education and for elevating her social status by manumiting and by himself getting married to her. In a way of life where too much emphasis has been laid on the education of a slave girl, how many provisions will be there for the education of a free woman?

In practical terms the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so much concerned for the education of women that whenever he felt that the women could not hear

[1] Abu Dawūd: *Kitāb al-Adab, bāb fi Fadli man 'Âla Yatamā.*
[2] Muslim: *Kitāb al-Birr wa 'l Silah wa 'l Âdāb, bāb Fadlu al-Ihsān ila al-Banāt.*
[3] Bukhari : *Kitāb al-Birr wa'l Silah wa'l Âdāb, bāb Fadlu al- Ihsān ila Banāt.*

him because they were seated behind the men, he would get closer to them to teach them the instructions of the religion[1].

The women were taught reading and writing also as has been mentioned earlier. The attitude of Islamic teachings regarding women revolutionized the human consciousness in general. Even the woman herself got aware of her person and her capabilities. She was raised from the wretched position of her *Jahiliyyah* days as we are clearly told in Umar's (R.A) statement, to the heights of intellectuality. 'Umar (R.A) says that "In the days of ignorance we didn't value women a bit until Allah revealed laws for them and prescribed the rights in favour of them"[2]. These teachings created incentives among women that they directly consulted the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ even regarding the most delicate issues. The women would come to him for clarification of legal points concerning all sorts of matters including their conjugal relation. What stimulated them to ask such questions was the great desire to learn the Prophet's injunctions on all matters and to preserve them for future generations. The women in the Prophetic period became so much eager to seek the knowledge that besides joining the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in prayers, they enquired from him individually, listened to his Friday, 'Id and other sermons, women requested the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to provide audience exclusively to them[3] so that they may bag their share from the knowledge which was taught to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by Allah[4]. Even, the queries of many women constituted the subject matter of a number of *ahādīth*.

The healthy attitude of Islam towards the womens' education remained an area of great concern to the Muslim scholars in the succeeding ages. In the

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[1] E.g., Bukhari: *Kitāb al-'Idain, bāb Maw'izat al-Imām al-Nisā' Yuwma al-'Id.*
[2] *Ibid: Kitāb Tafsīr, bāb Tabtaghi Mardāt Ajwagika .*
[3] *Ibid*: *Kitāb al-'Ilm, bāb Hal Yuj'alu linnisa Yaumun,* Muslim: *Kitāb al-Birr wa'l Silah wa'l Adab.*
[4] *Ibid*: *Kitāb al- I'tisām, bāb Ta'līm al- Nabī Ummatahu min'l Rijāl wa'l Nisā' Mimma….*

coming discussion we will briefly try to present the approach of a great *Muhaddith* – Imam Bukhari and how he analyzed the *ahādīth* in which instructions related to the education of women were mentioned in his world renowned compilation – *Sahīh Bukhari*.

It has been mentioned earlier that it is regarded as the greatest contribution on the part of Imam Bukhari to present a delicate concordance between a *hadīth* and a *Bāb* (title of a section) mentioned above it. He has not only tried to solve a number of juristic problems of his time and deducted a number of legal issues but he has also tried to bring into limelight some novel issues from *Hadīth* literature through the selection of his *Abwāb*[1]. It must be emphasized that Imam Bukhari repeats same incident (*hadīth*) a number of times, in different contexts and with different degrees of abbreviation as required by the subject under which he has catalogued it. The *Abwāb* of *Sahīh Bukhari* are highly tributed by scholars of every age, especially by Ibn Hajr[2] – who had produced one of the best exegesis on *Sahīh Bukhari* – for their originality and for their literally imaginative new approach.

A cursory glance at the *Abwāb* of *Kitāb al-'Ilm*[3] of *Sahīh Bukhari* reveals it to be a more or less complete compendium regarding the necessities and obligations of *'Ilm*; the conditions of acquisition and delivering of *'Ilm*, the morals and obligations of teachers and students etc., e.g., the *hadīth* in which there is a mention of educating a slave girl, Imam Bukhari has mentioned this *hadīth* with the *Bāb* – "It is necessary to teach [religion] to one's woman-slave and his family ."[4] The *hadīth* that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ delivered lecture to women separately on the day of *'Id* is analyzed by Imam Bukhari to explain that the preaching and teaching of *'Ilm* to women is obligatory on the

[1] Plural of *Bāb.*
[2] For details See Sayuti: *Tadrīb al-Rāwī,* Dar al-Kutub al-Hadīthiyah, II Ed.,1966, Vol. I, pp. 96-97.
[3] The chapter dealing with knowledge.
[4] Bukhari: *Kitāb al-'Ilm, bāb Tai'līm al-Rajuli Ammatahu wa Ahlahu.*

responsibles of the Muslim community[1], i.e., there is a necessity to take special care to make the womenfolk aware of the fundamentals of *Dīn* and to make them conscious of their duties.

Likewise Imam Bukhari suggested one more *Bāb* trying to highlight that even days can be fixed to train women exclusively in religious knowledge. He has entitled the *Bāb* "Should a day be fixed for women in order to teach them religion apart from men"[2] and has forwarded, the occasion when the *Sahābiyāt* requested the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for an exclusive audience[3], in support of his view.

While discussing the obligations of a student in learning the religion, Imam Bukhari has suggested that a student should revise his question if he did not comprehend it in the first place. Imam Bukahri's suggestion is based on the attitude of a female student of Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ namely, 'Ā'ishah (R.A). Imam Bukhari mentions the statement of Ibn Abu Muliakah, a great *Taba'ī* and a student of 'Ā'ishah (R.A)[4], that whenever 'Ā'ishah (R.A) didn't comprehend something that she heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she used to enquire about that once again. He narrates the episode when 'Ā'ishah (R.A) asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about his saying, "Whoever will be called to account [about his deeds, on the Day of Resurrection], will surely be punished", 'Ā'ishah (R.A) enquired and said: "Doesn't Allah say: 'He surely will receive an easy reckoning' " [5]. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: "This means only the presentation of the accounts but whoever will be argued about his account, will certainly perish [or will be ruined]".[6]

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[1] *Ibid*: *bāb, 'Izat al-Imām al-Nisā wa Ta'limihinna.*
[2] *Ibid*: *bāb,Hal Yuj'alu Linnisa' Yuwmun 'ala Hiddati fi 'Ilm.*
[3] *Idem.*
[4] Dhahbi: *Tadhkirat al-Huffāz*, Vol. I, p. 99.
[5] Qur'ān: 84:8.
[6] Bukhari: *Kitāb al-'Ilm, bāb man Sami'a Shai'an falam Yafhamhu fa Raja' Hatta Ya'rifaha.*

This *hadīth* has been mentioned by Imam Bukhari in a perspective that a student should follow the approach of Ā'ishah (R.A) in learning the knowledge of *Dīn* because she was not only encouraged and provided with further details but also this quality enabled her to prove herself as one of the best authorities of Islam.

While discussing the pre-requisites of learning, Imam Bukhari has entitled the *Bāb* – "It is not good to be shy while learning." He quotes the statement of 'Ā'ishah, who said, "How excellent the women of Ansār are! They do not feel shy while learning sound knowledge of religion". The *Bāb* is followed by the conversation of Umm Sulaim (R.A), a great Ansāri *Sahābiyah*, with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, who asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about a very intimate thing related to sex[1]. From the whole episode Imam Bukhari wants to convey that it is incumbent upon a student that he must not feel shy in seeking the issues of *Dīn*. In this respect they should follow the approach of Ansāri women who were frequent in asking and were highly acknowledged. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also provided satisfactory answers to their queries.

There are a number of obligations[2], which Imam Bukhari has suggested for the students and which he has conclude from the conversations of the women with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or from the events regarding women and has taken their behavior as model for the students. These events also show the extent to which the Muslim women were interested in seeking the knowledge of the affairs of their religion and how much involved they were in the educational campaign started by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that is why their approaches afterwards served as the role models for the students.

It was the result of the teachings of Islam that women utilized their capabilities to know the message of their Lord and always tried to respond to

[1] *Ibid*: *Kitāb al-'Ilm, bāb al Hayā' fi'l 'Ilm.*
[2] See E.g. *Ibid* : *bāb* no.s: 24, 40, 41.

the call of religion. This attitude resulted from the very beginning in the education of women alongwith men. Among the *Sahābah*, and among the people in the succeeding ages of the Muslim history, we come upon a fairly large number of women scholars who were scholars not only because they were great authorities of *Hadīth* but also because they achieved excellence in other branches of knowledge. Deduction of religious principles and practices and pronouncing religious verdicts in the light of Qur'ān and *Hadīth* is not such an easy job, but there were women who were capable of it. The Islamic history remembers them by the names of *Muhaddithāt*, *Qari'āt*, *Faqihāt*, *Fadilāt*, etc. All this was the result of the meticulous care taken in the upbringing and development of women intellectuals of Islam and that within no time, only at the end of the 1st century *Hijrah,* the women started to excel in the field of sciences (*'Ulūm*) and literature. Their lives and efforts have become the prominent themes in Islamic biographical literature. We will briefly quote some of the tributes paid to the Muslim women for their contribution and efforts by the great authorities in order to understand their position in academic circles.

'Urwah bin Zubair, a great student of 'Ā'ishah acknowledges that Ā'ishah was the most scholarly person of her time in Qur'ān, fundamentals of religion, discrimination between *Halāl* and *Harām*[1], poetry, medicine and Arabian history and geneology[2].

About Umm Salamah (R.A), Ibn Hajr writes that she was bestowed with the qualities of strong insight and with the power of producing appropriate opinions .[3]

Imam Bukhari says about Umm Dardā' that she was a *Faqīhah*.[4]

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[1] *Halāl* : Lawful , *Harām* : Unlawful , Forbidden and punishable from the view point of Islam.
[2] Dhahbi : *Tadkirat al- Huffāz,* Vol. I, p. 45.
[3] Ibn Hajr *: Al- Isābah*, Dar al-Kutub al- 'Arabi, Cairo, 1939,Vol.4,p.440.
[4] Bukhari: *Kitāb al-Adhān, bāb Sunnat al-Julūs fi al-Tashahud. Faqīhah* means a learned women who can give religious verdicts.

Ibn ‘Abd al-Barr writes about Zainab bint Abu Salamah that she was the most intelligent women in her time.[1]

Ibn Hajr quotes the great jurist Iyās bin Mu‘āwiyah who acknowledges that he didn’t see anybody whom he could prefer over Hafsah bint Sirīn [2].

Ibn Ma‘īn, the great *Muhaddith* says about ‘Ā’ishah bint Talhah that in relating the *Hadīth* she was *Thiqah* (trustworthy) and *Hujjah* (evidence)[3]. These terms depict one of the highest ranks in acknowledging the credibility of a *Muhaddith* in *Hadīth* terminology[4]. Another *Muhaddith* Abu Zur‘ah says that people narrated *ahādīth* from ‘Ā’ishah bint Talhah because of her excellence in *Hadīth* studies and because of her scholastic vision[5].

‘Amrah’s [bint ‘Abd al-Rahman] knowledge is found to be as vast as the sea[6] by the great *Muhaddith* Ibn Shihāb Zuhri, one of the trustworthy authorities of *Kutub Sittah*.

2. The feminine nature and the perspective of *Hadīth*:To speak of creation or manifestation is to speak of manifold things. However, there will be a brief analysis of Islamic attitude towards the nature of a woman. In this regard we have tried to produce most of our conclusions from the *Hadīth* literature, keeping in view the limited dimension of our topic.

So far as the Islamic attitude towards the womens’ creation is concerned, its base rests on the Qur’ānic principle regarding the creation of human beings, “O mankind! Fear your guardian Lord, who created you from a single

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[1] Ibn ‘Abd al-Barr : *Al-Isti‘āb*, Dar al- Kutub al -Arabi, Cairo, 1939 A.D., Vol. 4. p. 313.
[2] Ibn Hajr : *Tahdhīb al- Tahdhīb* , Majlis Da‘irah al-Ma’ārif al-Nizamiyah Hyderabad, India ,Ist Ed.,1327 A.H., Vol. 12, p. 409.
[3] *Ibid.*
[4] See *Muqaddimah* of Ibn Hajr’s *Taqrīb al- Tahdhīb*, Dar al- Rahīd, Halb, Syria, 4th Ed., 1996, p 74.
[5] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p. 437.
[6] Dhahbi: *Siyar A‘lām al-Nubalā’*, Mu’assat al- Risalah Beruit, 7th Ed.,1990, Vol_____ .

person…."[1] The same message is repeated by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "… Verily, the women are the real sisters of the men".[2]

In a number of Qur'ānic verses Allah refers to His creating mankind in pairs, in two different forms – men and women[3]. This is a most profound feature that constitutes the human nature. Allah is Himself, the creator of both man and woman, and whatever ensues from the distinction between the two genders must be related to His wisdom and Providence. This distinction between the sexes is not a later accident but is essential to the meaning of the human state[4].

Since mankind has been created in pairs, logically and metaphysically there must exist some elements of difference which distinguish one member of the pair from the other, for if two things were same in every way they would be identical. There is, therefore, necessarily a difference between the two genders. They are not the same, at least if one takes the totality of being of each sex into consideration, while they may be equal in certain aspects and features. From the Islamic point of view, their equality infact first and foremost involves the entelechy of the human state as such, in which both men and women participate by virtue of belonging to the human race. Both man and woman were created for mortality ad spiritual deliverance. Below that level, however, there are differences between the two sexes and this reality can't be ignored in the name of any form of egalitarianism. The difference between the sexes can't be reduced to anatomy and biological function. There are also differences of psychology and temperament. This distinction is accorded for their different but complementary roles which Islam expects from them. But the differences

[1] Qur'ān : 4:1
[2] Tirmidhi: *Abwāb al Tahārah, bāb fi man Yastiaqizu wa Yara Balalan….*
[3] E.g Qur'ān : 92: 3.
[4] It is significant to note that Qur'ānic term for man is *Insān* which refers to the human state as such and not to one of the sexes.

should be treated in their respective limits which unfortunately are not done fairly by the scholars.

In the following discussion an attempt has been made to bring together some of the *ahādīth* pertaining to women under different headings in order to analyze and understand the different dimensions of womens' personality.

A: Woman psyche: The *ahādīth* which deal with the nature and psyche of woman neither degrade her position nor contradict with the principle of human nature declared by the Qur'ān and *Hadīth* but provide more delicate and accurate information about a womans' specific features and capabilities. Men are favoured by Allah in being created stronger and more endowed with the appropriate progenities and aptitudes than woman. The woman is said to have been created and fashioned from the side (one of the ribs) of Adam (A.S). For this reason, she is generally less physical than man, and more prone to emotionalism. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has made the repeated exhortations for taking care of the women-folk, because of this unique temperament. He وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ said:

استوصوا بالنساء خيْرا فإنهن خلقن من ضلع وإناعوج شيٌ فى الضلع اعلاه فان ذهبت تقيمه كسرته وإن تركته لم يزل اعوج فاستوصوابالنساءخيرا

> … And I command you to take care of women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it and if you leave it, it will remain crooked, so I command you to take care of the women.[1]

The above quoted *hadīth* points towards the highest sensitivity, quickness and promptness of emotions, high intensity and vehemence of sentiments and frequent changes in the temperament of women. The word *'Awaj* (crookedness) is used against the straightness. It means if emotions are controlled and balanced, it is considered as straightness and if the balance is lost, even for a while, it is called as crookedness. Therefore, the imbalance in

[1] Bukhari: *Kitāb al-Nikāh, bāb al-Wasāt bi'l Nisā'.*

the temperament of women is treated as crookedness. But this difference in psyche of women is not without a purpose. The field of life have been allotted as their prime concern is in dire need of this type of attitude i.e., the upbringing of the next generation and the preparation of the well-developed members for the society. If a child is treated with strictness and with controlled sensitivity, it is impossible for him to develop into a wholesome personality. In a stage of life when child understands nothing except the language of his mother's intimate emotions, this sensitivity of a woman serves as the nectar for his survival. The failure of the institutional care and crèche system, alternatives to the mother's lap, have proved this fact[1], where everything except mother's emotional care is provided in a balanced manner. Infact, a woman has been perfectly created for her prime job. But this does not make her unable to perform the other duties of life. However, without taking the apologetic approach, it is fact that this over-sensitivity and intensity of emotions sometimes even disturbs her decisive faculty and she goes far-away from taking a right decision. Consequently, she sometimes acts unsuitably. This attitude may raise the anger of those who are closely related with her. Therefore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ out of his utmost kindness towards his *Ummah*, made her attitude clear to men-folk and repeatedly exhorted for forbearance in this respect.

In the same perspective should be seen the following *hadīth:*

لولابنواسرائيل لم يخنزالحم ولولاحواءلم تخن انثى زوجها

But for the Israelis, meat would never decay and but for Hawwa [Eve], wives would never betray their husbands .[2]

The word *khayānah* in the *hadīth* does not mean betrayal in sex[1], because then it would not have been right for the messenger of Allah to remain

[1] Susan Maidment, *Child Custody and Divorce*, Croom Helm, London and Sydney, 1984, p. 171.
[2] Bukhari: *Kitāb al-Ahādith al-Anbiyā' ,bāb al-Khalq al Adam ... wa Dhurriyatahu.*

in her company, but the betrayal means that she betrayed him in her response when she fell prey to what was made charming by Satan for both Adam and Hawwā', she got allured and succumbed to her desire to eat from the forbidden tree. She got more quickly impressed by Satan's description of the bliss they would be in after eating that fruit, so much so that she motivated her husband Adam to do the poignant deed. This was treated as her cheating and disloyalty towards her husband.[2] So far as she is the mother of all daughters of Adam, all of them resemble her in this trait. Here again we saw that the *hadīth* points towards the excessive emotions and a kind of superficiality in a woman's thought. Consequently, Hawwā' followed the Satan more quickly than Adam and the same likness is found in all women-folk.

Ibn Hajr while commenting on the *hadīth* mentioned above says that there is another *hadīth* of this sort which speaks of the attitude of Adam .[3] The *hadīth* mentioned earlier should be co-analyzed with it. It is that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates the episode of the creation of Adam and his progeny and Adam's conversation with Allah. Adam requested Allah to decrease forty years of his age and to add them in the life-span of one of his sons – Dawūd, who was given only sixty years. When Adam (A.S) was approached by the angel of death, he claimed that he had forty more years to live. He was reminded of his request but "Adam denied and thus his progeny denied, Adam forgot so did his children, Adam erred so erred his descendants"[4].

Both the *ahādīth* suggest that certain weaknesses which were in the first parents of humankind, are also inherited by their offsprings but it does not mean that their descendants cannot overcome there weaknesses because then there

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[1] The Qur'ān has also used the term *Khayānah* in the same sense when it relates the episode of the wives of Noah and Lūt who betrayed their husbands not in sex, but in the vital spiritual matters of truth and conduct. See Qur'ān: 66:10.

[2] However, wherever the Qur'ān relates this incident the blame is put on both of them and even at one instance only Adam is blamed for Allah's disobedience.

[3] Ibn Hajr : *Fath al-Bārī*, Maktabah al-Shaikh al-Hind Deobund , 2006, Vol. 4, p. 459.

[4] Tirmidhi : *Abwāb al- Tafsīr al-Qur'ān*, *Surah* 7.

would not have been personalities like the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Ibrahim, Musa, 'Isa, Maryam (A.S), Khadijah, Ā'ishah, Fatimah (R.A).

The weaknesses of human nature are only highlighted so that the human beings can be in a position to recognize them, combat with them correctly and balance themselves properly to exploit their capabilities only to gain the favours of their Lord. The following *hadīth* will further support our view, when the Prophet said:

اريت النار فإذا اكثر اهلها النساء يكفرن قيل أيكفرن بالله قال يكفرن العشير....

> I was shown the Hellfire and the majority of its dwellers were women who were ungrateful. He was asked, 'Are they ungrateful to Allah?' He replied, 'They are ungrateful to their husbands….'[1]

The *hadīth* points toward the same temperamental imbalance as mentioned earlier on the part of women towards their husbands. As a women spends most of the time of her life in the company of her husband, her temperamental disorder sometimes leads to unpleasant situations and the chaos is attributed to her being ungrateful to her husband. In the *hadīth* quoted above there are subtle indications: first, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so much worried about the women-folk that in a very impressive way he exhorted them to leave this attitude. It specifies that Islam is not only meant for the men-folk but there is equal treatment for the weaknesses of both the sexes. Secondly the women are exhorted to leave this attitude which is not an inherent fault in them that can't be changed but it is a shortcoming that can be amended and a woman has to change it for the sake of her faith. If it had been otherwise then there would have been no mention of punishment for these women who fail to correct their behaviour. This fact becomes more clear from another *hadīth* where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ categorically said:

[1] Bukhari: *Kitāb al-Imān, bāb Kufrān al-'Ashīr*….

لاينظر اللهإلى امرأة لاتشكر لزوجها....

Allah will not direct His attention towards a woman who is not grateful to her husband….[1]

If this attitude had been inherent in womens' nature, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have mentioned such a severe punishment for them and would not have advised them to leave this behaviour.

Infact this temperamental uniqueness does not make women worthless and incompetent (as is already believed) to participate in the development of human society. It is not a hard and fundamental principle regarding their personalities but an added information regarding women psyche, so that with this knowledge they may easily confront this attitude. There are infact differences in men in terms of capabilities in managing the affairs, etc. Similar is the situation in case of women.

Limiting ourselves to *Hadīth* literature only, we will here present some of the references[2]; how her capabilities were acknowledged and her competence was equally validated by the great *Muhaddithīn* of Islamic history[3] like Imam Bukhari and Imam Mālik when they compiled their works on *Hadīth*. It will serve as a witness for the trust of *Ummah* on women intellectuality. The women were not only recommended as reliable authorities but also a number of them excelled in interpreting great issues from the *ahādīth* they related besides the subject matter of their narrations encompass every field of Muslim life. From centuries, the *Ummah* treated these *ahādīth* as equally important, without the bias that they had been narrated by the women. If womens' consciousness had

[1] Nasā'ī: *Sunan al-Kubrā* in *Kitāb 'Ishrat al-Nīsā'* mentioned by Albani in *Silsilat al-Ahādīth al-Sahīhah, hadīth* no: 289.
[2] The details we will try to bring in 3rd and 5th chapters.
[3] Regarding womens' engagements in socio-cultural and political activities in the Prophetic period we will discuss later.

some inherent defect and their intellect had not reached the demanded standard then at least they should have been expelled from transmitting and analyzing the religious scriptures like *Hadīth*. Because *Hadīth* as is clear, is not only the sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but it is itself the *Dīn* (religion).[1]

Not only from one single narrated incident of women, the great *Muhaddithīn* deducted a number of juristic issues but also their action and judgments served to solve a number of issues, e.g., Imam Bukhari in his *Sahīh* in *Kitāb al-Wudū'* has produced an example of Asmā' bint Abu Bakr in support of his view that, "It is not necessary to repeat one's ablution except when one is caught by a heavy unconsciousness". Under this *Bāb*, Imam Bukhari has related a *hadīth* narrated by Asmā' its subject-matter is related to the *Salāt al-Kasūf* (the prayer of eclipse). She narrated:

> I came to Ā'ishah (R.A)while she was offering *Salāh* and said to her, what has happened to people? She pointed out towards the sky. I saw the people offering the *Salāh*, 'Â'ishah said, '*Subhān Allah'*[2], I said to her, is there any sign? She nodded with her head meaning, 'Yes'. I too, then stood [for the prayer of eclipse] till I became [nearly] unconscious and later on I poured water on my head….

From here Imam Bukhari has deducted the issue that inspite of the fact that she was nearly unconscious but she still continued her prayer which shows that there is no need to repeat one's *Wudū*'(ablution) until one is caught by a heavy unconsciousness .[3]

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[1] Muslim: *Muqaddimah, bāb fi ann al-Isnād min al-Dīn*, this is the statement of Muhammad bin Sirīn (d. 110 A.H.)… ان هذا العلم دين

[2] Glorified be Allah.

[3] Bukhari:*Kitāb al-Wudū', bāb man lam Yatawad' illa min al-Ghashiy al-Muthaqqil*.

From the same narration Imam Bukhari has concluded from the action of ‘Ā’ishah (R.A) that it is valid to give a religious verdict by beckoning or by nodding[1] and women can pray *Salāt al-Kasūf* together with men .[2]

In *Kitāb al-Adhān* Imam Bukhari while discussing the characteristics of *Salāh* mentions a *Bāb*, “The Prophet’s legal way (*Sunnah*) for sitting in the *Tashahhud*”.[3] Under this heading he mentions the comment of Abu Hamid Sā‘idi (R.A) and conversation of ‘Abd al-Allah bin ‘Umar (R.A), both defining the particular sitting position of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in *Salāh*. To further support his view about that specific position Imam Bukhari adds in the heading that Umm Dardā’, a great *Tābi‘ah,* used to sit in *Tashahhud* like men and she was a *Faqīhah.* [4]

Umm Hānī’ another intelligent *Sahābiyah* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the sister of ‘Ali (R.A). At the occasion of the conquest of Makkah she approached the Prophet’s door with a prime issue that she had given a shelter to a non-Muslim whom her brother ‘Ali (R.A) wanted to kill. Umm Hānī’ sought the Prophet’s decision in this case. Besides she narrates that the Prophet’s verdict was in her favour, she reports her meeting with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in such a way that led to the conclusion of various juristic issues. She narrates:

> I went to Allah’s messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the year of the conquest of Makkah and found him taking a bath while Fatimah was screening him….When he finished his bath he prayed eight *Rak‘āt* while wearing a single garment and when he finished his prayer, I said, ‘O Allah’s Messenger my brother told me that he would kill a person whom I had

[1] *Ibid*: *Kitāb al-‘Ilm, bāb man Ajāb al-Futyā bi Isharat al-Yad wa’l Ra’s*.
[2] *Ibid*: *Kitāb al-Kasūf*, *bāb Salāt al-Nisā’ ma‘ al-Rijāl….*
[3] The recitation of the invocation while sitting posture in *Salāh.*
[4] Bukhari: *Kitāb al-Adhān, bāb Sunnat al-Julūs fi al-Tashahhud*.

given shelter….' The Prophet said, 'We shelter the person whom you sheltered'. Umm Hānī'added, and it was forenoon (*Duha*) [1].

Imam Bukhari has concluded at least four issues from this reportage of Umm Hānī' in different chapters (*Kitāb*s) in his *Sahīh*:

1.In *Kitāb al-Salāh* he in support of his view that in only a single garment (for men only) *Salāh* can be offered, he mentions the *Bāb*, "To offer *Salāh* with a single garment wrapped around the body", and in its support mentions the same *hadīth* of Umm Hānī' [2].

2.From the same *hadīth* in *Kitāb al-Ghusul* Imam Bukhari deducted that to screen oneself from the people while taking a bath is necessary[3].

3.The issue that a woman in Muslim community can provide security and shelter to a non-Muslim, is highlighted by Imam Bukhari in *Kitāb al-Jizyah wa'l Muwāda'ah* [4].

4. From the same *hadīth* the condition and the quantity of *Salāt al-Duha* (forenoon prayers) of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while in journey has been concluded. Imam Bukhari mentions it under the heading ,"To offer *Duha* prayer when one is on travel".[5]

Imam Bukhari in one of his chapters in his *Sahīh* forwarded a number of episodes to prove that *hadīth Ahad*[6] do have the valid authority, like other *ahādīth* narrated by number of persons, after passing the critical examination of both *Sanad* and *Matan*. To support his view, he has introduced a number of

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[1] Bukhari: *Kitāb al-Salāh, bāb al-Salāt fi al-Thawb al-Wāhid….*
[2] *Idem* .
[3] Bukhari: *Kitāb al-Ghusul, bāb al-Tasttur fi al-Ghusul ind al-Nās….*
[4] *Ibid*: *Kitāb al-Jizyah wa' l Muwada'ah ,bāb Amān al-Nisā' wa Jawarihinna ….*
[5] Bukhari: *Kitāb al-Tahajjud, bāb Salāt al-Duha fi 'l-Safar*.
[6] The chain of transmission (*Sanad*) which has three or more than three narrators in any class of narrators (*Tabaqah*) but the number of its narrators does not reach to the number required for a *Mutawatir hadīth* .(*Mutawatir hadīth* means a *hadīth* that has been narrated by a large group of people whose consensus on falsehood would be impossible).

events related to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has accepted the information and witness of only one person. In the middle of the discussion Imam Bukhari has mentioned an incident i.e., when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and some of his *Sahābah* had started taking meals and they were informed by a woman (Maimunah R.A) that the food that they were eating was the flesh of the sand-lizard (*Dubb*). All of them refrained from eating but later on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ allowed them to eat but did not eat himself.[1]

From the whole incident Imam Bukhari wants to convey that if a reliable person informs about a particular issue that information should be accepted; be that male or female, because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself accepted the information of a single woman. It clears our point that a womans' ability was trusted as much as anybody else's and if she had any inborn defect in her mental faculty, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would not have refrained from eating at once on being informed by a woman. Infact there are a number of issues in *Hadīth* literature where the whole *Ummah* depends upon the narration and witness of only one *Sahābiyah* and the whole *Ummah*, from centuries without any kind of bias has been acting upon the issues deduced from the narrated *ahādīth* [2].

Moreover, the womens' reliability and witness has always been trusted and valued, even after the Prophetic period, by the great authorities of Islam. 'Amrah bint 'Abd-al Rahman is one of the most prominent *Tābi'ah* of second century *Hijrah*. Her legitimacy was not only accepted in transmitting crucial Islamic material but also in making legal judgments[3]. Ibn Sa'd has mentioned

[1] Bukhari: *Kitāb al-Akhbār al-Ahād,bāb Khabr al-Mar'at al-Wāhidah*, see also: *Kitāb al-At' imah,* etc.
[2] Some of them will be discussed in the forthcoming pages in the same chapter.
[3] She is known in Muslim history both as *Muhaddithah* and *Faqīhah*.

her name among those who gave legal opinions (*Fatāwa*) in Madinah[1]. 'Amrah's authority was accepted on such matters as business transaction and punishment of crimes (*Hudūd*) which are not specific to women[2].'Amrah appears as a legal precedent in Imam Mālik's work *Mu'attā'* for certain details concerning *Hajj* [3] and retaining a portion of the fruit from orchards she used to sell [4] e.g., her legal judgment is illustrated by Imam Mālik, as 'Amrah bint 'Abd al-Rahman used to sell fruits and retain some [5]. In one case she reverses the decision of her nephew Abu Bakr bin Muhammad bin 'Amar bin Hazm, the celebrated judge of Madinah , to cut off the hands of a man who had stolen some iron rings, saying, " 'Amrah tells you not to cut off the hands except for a quarter of *Dīnār* or more" [6]. Moreover, the issues involved are not the ones in which women have special expertise.

Infact a meticulous sifting of the whole *Hadīth* literature will certainly reveal hundreds of examples of this sort. We have confined ourselves to some portions of *Sahīh Bukhari* and *Mu'attā'* and here also we were bound to be selective otherwise we would not have been able to sum up our topic.

Inspite of this healthy attitude of Islam, of which we have highlighted only some events, unfortunately many speculative theories have been produced by the people on the basis of the *ahādīth*, mentioned earlier, regarding the nature of woman, after quoting them out of the context. Also they have gained much of their conclusions from the *Mawdū'*(forged) and *Da'īf* (weak) *ahādīth* regarding the women. It is assumed that fraud, deception and sedition are inherent in womens' nature. This despicable concept that degrades the status of

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[1] Ibn Sa'd : *op.cit.,* ,Vol.2, pp 421-422.
[2] Mu'attā': *Kitāb al-Saraqah* chapter 501. Taj Company, New Delhi, 1985, trans.M. Rahimudin.
[3] *Ibid : Kitāb al-Hajj*, chapter 241.
[4] *Ibid*: *Kitāb al-Bayū'*, chapter 396.
[5] *Ibid*: *Kitāb al-Bayū'*, chapter 396.
[6] *Ibid*: *Kitāb al-Saraqah*, chapter 501.

a Muslim woman has been over-exaggerated. This pseudo concept goes against the evidences provided by the great anthologies of *Hadīth* regarding the important roles played by the Muslim women in building up the Muslim culture and society. Moreover, it also negates the witness provided by the Muslim biographical dictionaries that positively reveal the history of the Muslim women even in the later centuries of Muslim history.

However, as already said, a number of *Mawdū'* and *Da'īf ahādīth* and also some comments falsely attributed to the *Sahābah* are directly responsible for cultivation of such negative concept regarding the women in Islam. Those *ahādīth* have become famous even among the Muslims themselves consequently, they are responsible for the blames casted by non-Muslims and orientalists on the position of women in Islam. The following are some of the *Mawdū' ahādīth:*

لو لاالنساءلعبداللهحقاحقا

If not for women Allah would have been worshipped completely.[1]

طاعةالمرأة ندامة

The obedience of the woman is disgrace.[2]

شاورهن- يعنى النساء - وخالفوهن

Consult them [women] but do act in contrast to their opinion.[3]

One of the *Da'īf hadīth* is:

هلكتالرجالحينأطاعتالنساء

By obeying the women, men perished.[1]

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[1] Albani, *Silsilat al-Ahādīth al-Da'īfah wa'l Muwdu'ah*, *hadīth* no: 56.
[2] Albani, *Silsilat al-Ahādīth al-Da'īfah wa'l Muwdu'ah*, *hadīth* no: 435.
[3] *Ibid*: *hadīth* no: 430.

There is also an attributed statement to ‘Umar (R.A) which says:

خالفوا النساء فإن فی خلافهن البرکة

Do oppose the women verily in their opposition is blessing.[2]

The *ahādīth*[3] and the statement of ‘Umar (R.A) mentioned above are not only forged but they also contradict with the well-known episodes of Islamic history. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself used to consult the women and used to act upon their advice even in the matter of affairs related to state and the historical facts has shown that their advice lead to successful conclusions, e.g., on the occasion of the peace treaty of Hudaibiyah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ followed the advice of Umm Salmah (R.A). After the conditions of the treaty were concluded between Quraish and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in 6 *Hijrah*, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered his *Sahābah* who had approached Makkah with the intention of performing *Hajj,* to slaughter their sacrificial animals and get their heads shaved. But none of them got up, leading the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to repeat his order thrice. When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was disgusted with them he went to Umm Salmah (R.A) and discussed the matter with her. Umm Salmah (R.A) suggested to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to go out and not to say a word to anybody till he had completed his rituals. So the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out and did not talk to *Sahābah* till he completed the rituals. Seeing all that, the *Sahābah* got up, slaughtered their sacrificial animals and started shaving the head of one another[4]. Hence a big problem was solved and a new chapter was added in Islamic history by wise advice of a woman. This was a milestone in the ritualism in Islam.

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[1] *Ibid*: *hadīth* no: 436.
[2] *Ibid*: In the explanation on the *hadīth* no. 430 this statement has been quoted.
[3] Except for the 4th one.
[4] Bukhari: *Kitāb al-Shurūt, bāb al-Shurūt fi’l Jihād wa’l Musalahah….*

Likewise what is attributed to ‘Umar (R.A) goes against the statements of the great scholars and biographers – Ibn Hajr and Ibn ‘Abd al-Barr, they relate in the biography of a famous *Sahābiyah* – Shifā’ bint ‘Abd -al Allah that ‘Umar (R.A) venerated her too much because of her intelligence and excellence. He used to please her, prefer her opinion and used to give her precedence over others[1].

B. The mischevious nature of women (*Fitnah*) mentioned in *ahādīth*: their right perspective and a brief co-analysis with those *ahādīth* that depict the another extreme picture: The Prophet has said:

ماتركتمنبعدىفتنةاضرعلىالرجالمنالنساء

After me I have no left any *Fitnah* [mischief] more harmful to men than the *Fitnah* of women”[2].

He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also said:

فاتقواالدنياواتقواالنساءفإناولفتنةبنىاسرائيلكانتفىالنساء....

…So be afraid of the world and the women, verily by the women the Banu Isra’īl were first afflicted.[3]

Both the *ahādīth* depict the negative image of a woman i.e., as being vile, if they are taken in isolated form, without mentioning their proper context. These *ahādīth* should be analyzed in a broader perspective. No final decision should be concluded on their partial study (unfortunately exactly that has been done). This principle should not be generalized and shouldn’t be taken to mean all women. The proper context of these *ahādīth* is related by Imam Bukhari in his

[1] Ibn Hajr: *Al-Isābah* and Ibn ‘Abd al-Barr: *op.cit.,*, Vol. 4, p. 333.
[2] Bukhari: *Kitāb al-Nikāh, bāb ma Yuttaqā min Shu’ūm al-Mar’ah*... and Muslim: *Kitāb al-Dhikr, bāb Akthar Ahal Jannah wa’l Nār.*
[3] Muslim: *Kitāb al-Dhikr, bāb Akthar Ahal al-Jannah wa ’l Nār.*

Sahīh[1]. He has mentioned the *hadīth* (first one) under the heading of the Qur'ānic verse: "… Truely, among your wives and your children are some that are enemies to yourselves…"[2] In the verse there is no generalization but Allah has specified only some wives and children which means all of them are not a test[3] for a man but only some who do not take care of Allah's and His Messenger's commands. Those whose demands may be in conflict with a man's moral and spiritual convictions and duties, the reproof in the verse is specific to them only, whether they be one's wives or children. In such a case a faithful man must guard himself against the abandonment of his convictions, duties and ideals in favour of their requests. Likewise in the *ahādīth* there is a mention of some women who are likely, with the will of their heart, to choose to act as a trial to men and with the result prove themselves as tests for the whole humanity.

In the *ahādīth* mentioned above there is also a delicate indication i.e., how long a woman can influence the human society. The history is witness to the *hadīth* that women were first things through whom Banu Isrā'īl were afflicted. Consequently, no doubt, in combination with other reasons, they were responsible for their decay. In any society, the main cause of its moral decay is the forgetfulness of the real aim of life and the engagement in novel, social customs, formalities, in officious ceremonies etc. and in all these tedious and profitless rituals women, no doubt, play an important role because their majority is inclined towards them. But if the same capabilities of women are utilized in a constructive way, they can play an important role in building up the positive history of societies, this fact is evident in Muslim women history revealed to us by the great anthologies of *Hadīth* and by massive bulk of biographical literature. The women, in the above quoted *ahādīth,* are also

[1] Bukhari: *Kitāb al-Nikāh, bāb Ma Yuttaqā min Shu'ūm al-Mar'ah….*
[2] Qur'ān: 64:14.
[3] *Ibid*: 64:15.

exhorted in a beautiful way to know their capabilities and potentialities in order to utilize them in a proper way so that they could play a positive role in building up the Islamic society. One is astonished to know how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has repeatedly ordered and recommended the moral upbringing of the girls and their proper education and training and how he has promised more rewards to the person who educates women properly. All this was to turn the women into responsible and constructive members of the Islamic society and to achieve this the knowledge of *Dīn* is the foremost instrument.

The *ahādīth* quoted should be co-analyzed with the *ahādīth* mentioned below in order to gain a correct perspective and a balanced approach regarding the description of womens' nature as mentioned in *ahādīth*. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مااستفادالمؤمنبعدتقوىاللهخيرالهمنزوجةصالحةإنامرهااطاعتهوإننظرإليهاسرتهوإناقسمعليها ابرتهوإنغابعنها نصحتهفينفسهاوماله

> Next to fear of Alllah the believer finds nothing good for himself than a virtuous wife. If he bids her, she obeys him, if he looks at her she gives him pleasure; if he gives her a promise, she fulfils it, and if he is absent from her, she guards herself and his property[1].

الدنيا متاع وخيرمتاع الدنيا المرأةالصالحة

> The world is enjoyment and the choicest blessing of this world is a choicest wife.[2]

In another *hadīth* the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has counted a believing woman who helps her husband in the affairs of his faith, as the best property for

[1] Ibn Mājah*: Kitāb al-Nikāh, bāb Fadal al-Nisā'* .
[2] *Idem and* Muslim*: Kitāb al-Radā', bāb al-Wasiyyah bi'l Nisā'.*

him[1]. Furthermore, a virtuous woman has been regarded as one of the four fortunes (*Sa'ādah*)[2].

Therefore the choice is left open for every woman – whichever character she chooses to act. These two extreme attitudes can be seen in two different women. This is not true of women only but also of men. For a better understanding of these *ahādīth* we will mention two *ahādīth* which apparently have no concordance with this topic but they will help us a lot. We have two different sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the same group of people – merchants. First "A truthful and trustworthy merchant is associated with the Prophets… [on the Day of judgement]."[3] On another occasion he said: "The merchants are the debauchers (*Fujjār*)…."[4] Apparently there seems contradiction between these two *ahādīth* when they are taken in isolated forms without mentioning their proper context. The *ahādīth* describe the two different attitudes of the same group of people. It is a known fact that trade is the back-bone of the economic system of any country. The traders' mal-treatment with business directly affects the common people. Therefore, the tradesmen are exhorted to make their conduct good and viable and are in turn promised the most respected status in the first *hadīth* and if they fail to do what Islam has prescribed for them, in that case they are warned of a severe punishment by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the second *hadīth.* There is a great necessity to relate all such type of *ahādīth,* describing two different extremes, in proper context in order to achieve a correct understanding of them.

3. The woman and her complete individual entity: From the very beginning of the Prophet's message, the women were regarded as independent and

[1] Tirmidhi: *Abwāb al-Tafsīr al-Qur'ān, Surah* 9 and Ibn Mājah: *Kitāb al-Nikāh, bāb Fadl al-Nisā'* .
[2]Ibn Hibban: *Al-Sahīh*, Khatib Baghdadi*: Tārīkh Baghdad*; Ahmad: *Al-Musnad* etc. authenticated as *Sahīh* by Albani see *Silsilat al-Ahādīth al-Sahīhah*, *hadīth* no.282.
[3] Tirmidhī: *Kitāb al- Buyu', bāb ma jā' fi 'l Tujjār*....
[4] Musnad Ahmad and others see *Silsilat al-Ahādīth al-Sahīhah*, *hadīth* no. 366.

complete individuals not at all dependant on anybody. This concept not only revolutionized the whole traditional attitude regarding women but it also changed their own ideas about themselves. Every issue in Islam regarding women, be that spiritual or mundane makes our point crystal clear yet here we will present some of the *ahādīth*. Let us begin with some comments and events related to some *Sahābah,* they will help us in understanding how the Islamic injunctions regarding the women proved to them as categoric stimulants.

'Umar (R.A) says, "…By Allah, in the pre-Islamic period of ignorance we did not pay attention to women until Allah revealed regarding them and assigned for them what He has assigned…."[1] In another version of this statement of 'Umar (R.A) it is mentioned that 'Umar (R.A) said, "… In the days of ignorance we didn't at least value women, when Islam came and Allah mentioned them [women] we considered their rights against us…."[2]

Ibn 'Umar (R.A) says that, "During the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, we used to avoid chatting leisurely and freely with our wives lest some divine inspiration might be revealed concerning us. But when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had died, we started chatting leisurely and freely with them".[3]

Once 'Umar (R.A), during his caliphate was passing by a way with a group of people. An old lady caused him to stop. 'Umar (R.A) stayed alongwith the group and she started to talk with the Caliph. A person asked, "O *Amīr al-Mu'minīn* you have held back the people for an old lady". 'Umar (R.A) replied:

> Woe to you do you know who she is? She is the lady whose complaint was answered by Allah from above the seven heavens, she is Khawlah

[1] Bukhari: *Kitāb al-Tafsīr*, *Surah Tahrīm*: 66.
[2] *Ibid: Kitāb al-Libās, bāb ma kān al-Nabi Yatajawwaj….*
[3] Bukhari: *Kitāb al-Nikāh*,*bāb al-Wasāt bi'l Nisā'.*

bint Tha'labah in whose favour Allah has revealed the verses[1]. By Allah if she had stopped me till night I would not have separated from her except for *Salāh* and then I would have returned back to her.[2]

Now let us discuss some *ahādīth* how women consciousness was emancipated and developed as an independent entity.

It is narrated by Abu Huriarah (R.A) that when the verse, "… And admonish thy nearest kinsmen"[3] was revealed the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stood up and said:

> O the people of Quraish! Let you purchase yourselves [from Hellfire] I will be of no use to you from Allah… O Safiyah, the aunt of the Prophet of Allah, I will be of no use to you from Allah and O Fatimah daughter of Muhammad ask me whatever you like from my worldly goods I will be of no use to you.[4]

In another version of this *hadīth*, it is mentioned, "… O Fatimah save yourself from the Hellfire, verily I have no power to save you from the [punishment of] Allah…."[5]

Likewise the women were persuaded separately by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for *Sadaqah*[6], etc. Their rights have also been ensured separately by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He said, "Verily Allah has made

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[1] Qur'ān: 58:1-4.
[2] Ibn Hajr: *Al-Isābah,*Vol. 4*.,* p. 283 and Ibn 'Abd al-Barr: *op.cit.,* Vol.4, p. 283.
[3] Qur'ān:26: 214.
[4] Bukhari: *Kitāb al-Tafsīr al-Qur'ān*, *Surah al-Shu'rā* and Muslim: *Kitāb al-Imān*, *bāb Du'ā' al-Nabi* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*. li Ummatihi....*
[5] Muslim: *Kitāb al-Imān*, *bāb Du'ā' al-Nabi*, *li Ummatihi....*
[6] Bukhari: *Kitāb al-'Idain*, *bāb Muw'izat al-Imām al-Nisā'* and Muslim*: Kitāb al-'Idain*, *bāb* 1.

unlawful for you to be disobedient to the mothers and to bury alive the daughters".[1]

The women have been provided with the complete opportunities regarding every affair of their lives. E.g., it has been dictated by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "A matron should not be given in marriage except after consulting her, and a virgin should not be given in marriage except after her permission"[2]. Also a marriage is declared invalid if a woman is given in marriage while she is averse to it[3]. Infact a woman in Islam has been given a complete religious, social, political and legal identity.

A large number of the Qur'ānic verses and the subject matter of a number of *ahādīth* refer to women. These include exhortations addressed to the believing men and the believing women, revelations and commands specific to women or to relations between men and women, and laws pertinent to marriage, divorce, inheritance, etc. According to one estimate some eighty percent of the legal material in the Qur'ān refers to women[4]. However, few women are named named in the Qur'ān, but a large number of verses refer to them. Biographers and Qur'ānic commentators tried to identify some of the women referred in the Qur'ān and the stories that led to the revelation. Similarly, a number of women constitute the subject matter of a number of *ahādīth* pertaining to different issues besides being the prime concern in the matters particularly related to them. Scanning legal connections confirms the thesis that women not only appear most frequently in connection with legal issues related to them but are also found in sections that are not gender-specific e.g., Barrirah, the freed slave of 'Â'ishah (R.A) was the subject of three judgments of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[1] Bukhari: *Kitāb al-Adab*, *bāb* '*Uqūq al-Walidain*.
[2] *Ibid*: *Kitāb al-Nikāh*, *bāb la Yankahu al-Abb*....
[3] *Ibid*: *bāb Idha Zawwaj al-Rajulu Ibnatahu*....
[4] Ruth Roded: Ed.:*Women in Islam and the Middle East: A Reader*, I.B. Tauris Publishers, London, New York, 1998, P. 27.

صَلَّى. It is narrated by 'Â'ishah (R.A) herself that Barirah is the subject matter of three *Sunan*[1] of the Prophet[2] صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . The decisions involved were:

1. Only the stipulations made by the seller of a slave that are in the Qur'ān are valid [3];
2. That a freed slave's ties of clientage (*Walā'*)[4] are to his former master and may not revert to the seller's [5];
3. That a manumitted slave woman is free to decide whether to remain married to the man who was her husband when she was a slave [6].

Moreover, certain women were not merely precedents for legal decisions but made judgments about legal matters (apparently after the Prophet's death), contradicting and overriding male authorities[7].

4. The women had mature consciousness regarding the demands of their religion and were aware of their rights and duties in the Prophetic period: It was the result of the Islamic teachings that the women in no time got conscious of their rights and duties. Although they got a number of opportunities to hear and consult the Prophet yet they further requested him to provide audience exclusively to them saying, "Men are taking all your time so fix a day for us in which we could come to you so that you could teach us what Allah has taught to you". Thus he fixed a day with them for religious lessons

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[1] Plural of *Sunnah.*
[2] Bukhari:*Kitāb al-Talāq, bāb la Yakun Bai' al-Amah Talaqan.*
[3] *Ibid* : *Kitāb al-Salāh, bāb Dhikr al Bai' wa'l Shirā' 'ala al-Minber*....
[4] A kind of relationship between the master who freed a slave and the freed slave.
[5] Bukhari:*Kitāb al-Zakāh , bāb al-Sadaqāt 'ala Muwāli*....
[6] Ibid : *Kitāb al-'Itiq, bāb Bai' al- Walā' wa Hibbatihi*….
[7] See e.g., 'Ā'ishah (R.A), her critical access, the scholars have dedicated works to compile her critique e.g., Zarkashi and Sayuti . Also 'Amarah bint 'Abd al-Rahman see Mu'attā': *Kitāb al-Saraqah*, chapter 501.

and commandments[1]. Ibn Hajr comments that it is evident from the *hadīth* that how much the *Sahābiyāt* were interested in seeking the knowledge of the *Dīn* [2].

Asmā' bint Yazīd was called *Khatībat al-Nisā'* [3], (the preacher of the women). She once came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as the delegate of the women asking, "Verily Allah has sent you as a Messenger for both men and women, so we believe unto you and obey your commands". Further she enumerated some of the excellences that men have over women (like active participation in *Jihād*, prayers for the dead, etc.) and asked for their alternative in a very eloquent manner. She was provided with the alternative and was advised to forward the same message to other women. It shows that the *Sahābiyāt* didn't want to lag behind in any way and makes evident how much conscious they were about their duties regarding their religion. She was so eloquent in putting forth her request that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was fascinated by her speech and praised her among the *Sahābah*[4].

Furthermore *Sahābiyāt* especially the Ansāri *Sahābiyāt* did not hesitate to consult the Prophet directly and discuss with him even very intimate issues pertaining to women only. 'Ā'ishah (R.A) acknowledged this quality of the Ansāri women and exclaimed, "How excellent the women of Ansār are! They do not feel shy while learning sound knowledge in religion"[5].

Some of the *Sahābiyāt* pleaded their cases with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in such a way that not only were their problems solved and their rights secured but their efforts left certain options open for other women. E.g., a woman came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said that her father wanted to

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[1] Bukahri: *Kitāb al-'Ilm, bāb hal Yuj'alu linnisā'*...and *Kitāb al-I'tisām* . Muslim : *Kitāb al-Barr wa'l Silah wa'l Ādāb.*
[2] Ibn Hajr : *Fath al-Bārī*, Vol. I, p. 248.
[3]Ibn Hajr: *Al-Isābah*, Vol, 4, p. 229.
[4]Ibn 'Abd al Barr: *op.cit.*, Vol. p.232.
[5] Bukhari : *Kitāb al-'Ilm, bāb al- Hayā' fi'l 'Ilm.*

give her in marriage to his nephew (whom she disliked), so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave her option either to accept or to reject her father's decision. She accepted it and said that her intention was only to make other women aware of the fact that their fathers had no authority over their daughters (to compel them to marry a person whom they did not like).[1]

Similarly, the women also utilized their right to leave a man when they feared that they would be unable to keep the limits ordained by Allah. The wife of a *Sahābi*, Thabit bin Qais (R.A), came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Allah's Messenger! I do not blame Thabit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an unislamic manner [if I remain with him]." On that Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Will you give back the garden which your husband has given to you (as *Mahar*)?"[2] She said: "Yes". Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَsaid to Thabit, "O Thabit! Accept your garden, and divorce her once".[3]

The *Sahābiyāt* also argued to make the people admit their excellence, e.g., some people in the Prophet's time used to say to the emigrants of Abyssinia that those who migrated towards Madinah have precedence over them in *Hijrah*. Once Asmā' bint 'Umais (R.A) who was one of the migrants to Abyssinia, came as a visitor to Hafsa (R.A), the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 'Umar (R.A) came to Hafsa while Asmā' bint 'Umais (R.A) was with her. 'Umar on seeing Asmā said, "Who is this?" Hafsa said, "Asmā' bint 'Umais". 'Umar said, "Is she the Abyssinian? Is she the seafaring lady?" Asmā' replied, "Yes". 'Umar said, "We have migrated before you [people of

[1] Ibn Mājah: *Kitāb al-Nikāh, bāb man Zawwaja Ibnatahu wahiya kārihatun* .
[2] Baridal-money given by the husband to his wife at the time of marriage.
[3] Bukhari : *Kitāb al-Talāq , bāb Khul*'.

the boat].[1] So we have got more right than you over the Allah's Messenger ." On that Asmā' became angry and said:

> No by Allah, while you were with Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who fed the hungry one's amongst you and advised the ignorant one's amongst you, we were in the far-off hated land of Abyssinia and all that was for the sake of Allah and [then] for His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. By Allah, I will neither eat any food nor drink anything till I inform Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of all that you have said, there we were harmed and frightened. I will mention this to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and will ask him [about it]….

So when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came, she said, "O Allah's Prophet! 'Umar has said so and so." The Prophet said, "He ['Umar] has not got more right than you people over me, as he and his companions have [the reward of] only one migration and you, the people of the boat, have [the reward of] two migrations". Asmā' later on said, "I saw Abu Musa and other people of the boat coming to me in successive groups asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said about them".[2]

Even in matters where the *Sahābiyāt* had got some confusions, they did not hesitate to ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly about their decisions. They consulted him even regarding the matters where women generally feel shy. Sabi'ah bint Harith (R.A) was pregnant when her husband died on *Hajjat al-Wadā'*. Some days after of his demise, she gave birth to a child. When she got purified from parturition, she intended to remarry. But people objected that she couldn't remarry till she had completed a mourning period of four months

[1] Since they migrated to Abyssinia through boat therefore they were named as the people of the boat.
[2] Bukhari : *Kitāb al-Maghāzī, bāb Ghazwat Khyber.*

and ten days. For knowing the legal verdict about it she directly went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ decided that the child birth had compensated for her probationary period (‘*Iddah*) and if she liked she could remarry.[1]

Even the women argued the things with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. This is evident from the event related with the *Sahābiyah* Khawlah bint Tha‘labah (R.A). Khawlah came to see the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about her difficulty with her husband who vowed not to touch her, i.e., not to have sexual relation with her. Though in Islam, he divorced her by an old pagan custom: the formula was known as *Zihār*. This was held by pagan custom to imply a divorce and freed the husband from any responsibility of conjugal duties. Such a custom was in any case degrading to a women. It was particularly hard on Khawlah, for she loved her husband and pleaded that she had little children whom she had no resources herself to support. She urged her plea to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and in prayer to Allah. Her just plea was accepted, and this iniquitous custom, based on false words, was abolished[2]. The story is significant for its social and political implications. It says a great deal about the relations that obtained between the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and ordinary Muslims. It says a great deal too about the position of Muslim women in early Islam, the kind of social, intellectual and religious freedom and the civil rights they used to enjoy. No ordinary woman could even have dreamt of getting access to the rulers of the Roman or Persian empires. Nor could their personal, private problems ever have become a public concern of the highest order, reaching not only the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as Messenger of Allah and as statesman, but also the Qur’ān itself, which obviously considered her case an

[1] Muslim : *Kitāb al-Talāq, bāb al- Qadā’ ‘Iddat al-Mutawaffa ‘Anhā….*
[2] Qur’ān : 58: 1-4.

important social and legal case, meriting the revelation of a *Surah* (chapter) to deal with it.

Even the maids, who did not get as much opportunities to seek the knowledge of *Dīn* as the free-women, were most conscious about the very delicate issues of the religion. It is narrated by Ibn ‘Abbās that Barirah’s husband was a slave called Mughith, “As if I am seeing him now, going behind Barirah and weeping, with his tears flowing down his beard”[1].The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ‘Abbās, “O ‘Abbās! Are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said to Barirah, “Why don’t you return to him?” She said, “O Allah’s Messenger! Do you order me to do so?” He said, “No, I only intercede for him”. She said, “I am not in need of him”[2].

While commenting on this episode Ibn Hajr says that Barirah was well-aware of the fact that if it was an order from Prophet of Allah, she was bound to accept the Prophet’s command, that is why she sought explanation by saying, “Do you order me” when she was informed that it was only intercession she understood that she had a choice either to accept the Prophet’s advice or to reject it.[3] Here there is a point to note that even a maid was in a position to differentiate between a legal command from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his advice which is not an easy job. Furthermore, she had full faith that she could exercise her right and the law would help her in doing so therefore, she took the full liberty of her right. It also shows Barirah’s high decency and her awareness of the person of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about whom Allah has said, “O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another lest your deeds

[1] In Islamic law when a wife gets manumitted and the husband remains still a slave, the wife has right either to remain in the marital bond or to get herself free from that.
[2] Bukhari: *Kitāb al-Talāq, bāb Shafā‘at al-Nabi fi Zawj Barirah.*
[3] Ibn Hajr: *Fath al-Bārī,* Vol.9, p. 375.

become vain and ye perceive not".[1] When Barirah did not accept the intercession of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ,she didn't clearly express her refusal but only said, "I am not in need of him (Mughith).[2]

5. The prime role allotted to women: Islam has envisaged a human order in which the sexes are seen in a complementary aspect. Both can contribute to the society while remaining in their respective fields. A slight difference to their respective roles may cause problems not only to their own persons but also to the society as a whole. Even if as human beings men and women are considered as equal in Islam, but a women has a different role to play from that of a man. On the social and familial levels, Islam has legislated for a social order in which there should be a maximum amount of stability,it emphasizes that there should be the greatest possible degree of attachment between the family members for it is a religious duty entrusted upon the members of family to struggle for the betterment of this institution. The institution of the family functions as the fundamental instrument that maintains the stability and solidarity of any society. It is the microcosm of every society. Behavior imbibed through the family becomes the model or the prototype for the behaviour required in the other compartments of human society. From here emanate the outlines of a good social order. Islam expects much more from the institution of family and therefore greatly depends on it. An Islamic family besides what has been mentioned, must grant to its members the right Islamic approach of life and must help them to see matters in their right perspective. Infact, in performing all these functions Islam expects the woman, a homemaker in the real sense, to perform a major role. It is in this context that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

المرأةراعيةعلىبيتبعلهاوولدهوهيمسؤلةعنهم

[1] Qur'ān: 49:2.
[2] Ibn Hajr: *Fath al- Bārī,* Vol.9, p. 374.

And the woman is the guardian for her husband's home and his children and she will be asked about them….[1]

The *hadīth* draws the attention of a woman not only towards her own children but also towards the fact that she is responsible for the over-all development of this institution. Keeping in view her crucial duty she is exempted from running about in search of a living; which is the responsibility of other family constituent (i.e., the husband). Islam requires from her that she concentrates completely on her family. In the role of a mother, her contribution is direly needed without which there could be no conception of healthy and well developed generations.

One more dimension of a womans' responsibility is to create the healthy familial environment suitable not only for the youngsters but for the head of the family himself (i.e., the husband). It is possible only when there is a nice understanding between the main members of a family i.e., husband and wife. There are a number of *ahādīth* that specify the characteristics of a pious wife. But one is astonished to see a *hadīth* in which the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ enumerates about the persons who have been granted the entry to the *Jannah* (Paradise)[2]. Starting from the prophets, he mentions the *Sidīq* (ever truthful), *Shahīd* (martyrs) and others. Lastly there is a mention of those women who have utmost love for their husbands and further in the description of the *hadīth* there is a mention of how she manages and handles the crucial and anxious situations in a beautiful way if at all there are any. In other words how she controls the stability of the family atmosphere. The *hadīth* is:

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[1] Muslim : *Kitāb al-Imārah, bāb Fadīlat al-'Ādil….* and Bukhari: *Kitāb al-Jumu'ah,bāb al-Jumu'ah fi'l Qurā.*

[2] Tamām al-Razi: *Al-Fawā'id* and others authenticated by Albani in *Silsilat al-Ahādīth al- Sahīhah*, *hadīth* no. 287.

ألااخبركم برجالكم من اهل الجنة؟النبى فى الجنة والصديق فى الجنة والشهيد فى الجنة والمولود فى الجنة والرجل يزور اخاه فى ناحية المصر لايزوره إلا الله عزوجل والنساء كم من اهل الجنة الودود الولود العؤدو على زوجها التى إذا غضب جاءت حتى تضع يدها فى يد زوجها وتقول لااذوق غمضا حتى ترضى

> Shall not I inform you about the people of *Jannah*? The Prophet, the truthful, the martyr, the newborn will be in *Jannah* and a person who for the sake of Allah visited his brother [in faith] from a distant place and among the people of *Jannah* will be the women amongst you who are devoted to their husbands, bear many children, [in case of grudges, she tries to solve them frequently] submits to her husband ,whenever her husband becomes angry of her she places her hand in the hand of her husband and says: I will not taste sleep until you are pleased.[1]

The *hadīth* contains a beautiful concordance among the persons mentioned. All such type of persons devote their lives and capabilities and confront with a number of unfavourbale situations to acquire this position. In the same way Islam demands the best possible effort from a woman and a well-planned mechanism to arrange the proper familial atmosphere which no doubt requires a great struggle on the part of a woman. Consequently, that elevates her position and makes it worth to be counted with the persons like the prophets, *Sidīq*s and *Shahīd*s and this is the real motive of a true Muslim lady.

Furthermore, Islam greatly needs now the contribution of conscious women of Islamic faith than ever before because Islam is today encountered with more problems on ideological front. The basic principles of Muslim life are being disturbed. Even the unislamic ways and concepts have crept in our kitchens and daily routine. Therefore, there is a great need of those mothers

[1] Tamām al-Razi: *Al-Fawā'id* and others authenticated by Albani in *Silsilat al-Ahādīth al- Sahīhah*, *hadīth* no. 287.

who from the very beginning inculcate the right Islamic approach towards every problem of Muslim life among the new generation.

However, the man in a family has been given the role of the immutable pole around whom the family is constructed and in whose hand responsibility for the welfare of the women and children as well as the protection for Allah's law and social order is placed. In the Qur'ān, man is given domination over woman but he is not given this responsibility as a two-legged animal. Rather, he has been entrusted with this task as the Imam (leader) of Allah and His vicegerent, whose soul is surrendered to Him.

But even the relative predominance given to the function of male which brings with it not privilege but responsibility, has not in any way compromised the view of Islam that both men and women were born for immortality, that the duties of religion are incumbent upon both of them and that its rewards are accessible to men and women alike.

Home is infact the prime concern of a Muslim woman but that does not detach her from any field of positive contribution. Nor has the complementary roles of the two sexes prevented Muslim women from participating in any aspect of life. Islamic world has never been without eminent female religious and intellectual figures. The history demonstrates that from antiquity right down to our day, the undeniable fact that learning as well as the fields of commerce, agriculture, etc. were open to those women who chose to or were allowed to pursue them. The *Sahābiyāt* were the first addresses of the Qur'ān and are role models of Islam for women, we do see their participation in different fields of life under the *Shari'ah* limits but they never neglected their families i.e., their prime job. In the present scenario the advanced facilities of life have further facilitated and widened the field of Muslim womans' contribution. They have provided more opportunities for a woman to be an

active member of the Muslim society. Now let us have a brief study of the different roles played by the women in the Prophetic period.

The distinguished and the remarkable position of the Muslim women: their role and the participation in the different fields of life in the Prophetic period: The *Hadīth* literature determines a remarkable position and an active role of the women in the Muslim society. This branch of Islamic learning (*Hadīth*) is regarded as the richest and the most important source of the early history of Islam. The *ahādīth* provide rich and abundant opportunities for the development of womans' personality within the framing arch and outside it. They provide variegated modes of expression for her socio-cultural aspirations. Although her primary duty lay in the creation of a rich and fuller life in the family, she was in no way barred from participating in the life outside home whenever there was a demand for such help on social or personal grounds. The women history particularly of *Sahābiyāt* framed out by the authentic *ahādīth* only (leaving aside the rich biographical material which describes the positive Muslim women history in the succeeding ages too, we will deal with that later) reveals a rich variety of social, cultural, educational and spiritual occupations through which womanhood of Islam expressed itself. It provides the broad outlines of the role of women in the early Islamic society. The intellectuality of these women (especially *Sahābiyāt*) captured alike the imagination of the great scholars of Islamic history and scholars of other traditions too.

However, no subject in Islamic history is as ideologically overladen as the issue of the status of the women. Therefore an attempt has been made to confinely present the events regarding the women mentioned in *Hadīth* literature with a short objective description and analysis to provide a brief and authentic exposition of what the *Hadīth* stands for, in this regard. The rest is for the readers to conclude. This study will also act a source for the social history of Muslim women during the Prophetic period. Our attempt to present this brief

description is to clear the misconception that the women in the Muslim society were parasites. There is infact an astonishing wealth of feminine character as well as charm, brilliance and beauty that needs a skillful handling to be understood in its proper context and position in order to conclude some solid results for the benefit of Muslim women today.

I. The participation of women in the congregational prayers: The most important obligation of a Muslim after reciting the *Shahādah*[1] is to join the *Salāh*. Though the women have been given an option to establish their *Salāh* in their homes, yet they are not forbidden to participate in the daily prayers, in Friday prayer or in *'Id* prayers which are established in the *Masājid* or other public places. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Don't prevent your women from [going to] the *Masājid*, and their homes are better for them"[2]. It is also narrated that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When the wife of one of you seeks permission to go to the *Masjid*, he must not prevent her".[3]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has also given the instructions as regards the participation of women in *Salāh*. He said, "Don't prevent maids of Allah from the *Masājid*, but they should come out [to join the prayers] when they have not touched perfume"[4] and when the Imam errs they are ordered to beat their palms[5]. Great measures have also been taken to prevent the intermingling of men and women in the *Masājid*. 'Umar (R.A) offered his opinion to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that, "If they would have left this door [in *Masjid Nabawi*] for the women [it would have been better]"[6].

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[1] To bear witness that there is no god but Allah and the Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allah.
[2] Abu Dawūd : *Kitāb al-Salāh , bāb ma jā' fi Khurūj al-Nisā'….*
[3] Bukhari : *Kitāb al Adhān, bāb Ista'dhān al-Mar'ah….*
[4] Abu Dawūd: *Kitāb al-Salāh, bāb mā jā' fi Khurūj al Nisā'….*
[5] Bukhari : *Kitāb al- 'Amal fi Salāh , bāb al-Tasfīq linnisā'* and Muslim : *Kitāb Salāh* etc.
[6] Abu Dawūd : *Kitāb al-Salāh , bāb al-Tashdīd fi Dhalik.*

Let us refer to some of the events showing how the women were permitted to participate in almost every *Salāh* established in different times in a day or night.

Ibn 'Umar (R.A) reports that the Messenger of Allah said, "When the women seek permission for the *Masājid* during night [to join the prayers] permit them".[1]

'Ā'ishah (R.A) narrates that Allah's Messenger used to offer *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayers with him and they would return to their homes unrecognized.[2]

It is narrated that the men used to offer *Salāh* with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with their *Izār*[3] tied around their necks as boys used to do; (because their garments were tight due to the poverty) therefore, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the women not to raise their heads (from prostration) till the men sat down straight (while praying).[4]

It indicates that the women used to join the prayers during the day time also. Their participation in the prayers is also attested by the fact that they narrate which *Surah* of the Qur'ān the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recited in different prayers.[5]

So far as the participation of the women in the Friday sermons is concerned a *Sahābiyah* namely Umm Hisham bint Harithah (R.A) says that she learnt by heart the *Surah Qāf* from the recitation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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[1] Bukhari : *Kitāb al-Adhān , bāb Khurūj al-Nisā' ila al-Masājid….*
[2] *Ibid* : *Kitāb al-Salāh, bāb fi kam Tusalli al-Mar'ah.*
[3] A sheet worn below the waist to cover the lower half of the body.
[4] Bukhari : *Kitāb al-Salāh, bāb Idhā kān al-Thawb Dayyiqan.*
[5] See e.g. Bukhari*: Kitāb al- Adhān, bāb al- Qirā'at fi'l Maghrib.*

because he used to recite that in every Friday sermon when he addressed the people.[1]

Her statement shows her regularity in the congregation of Friday prayers.

Furthermore, the women are highly encouraged to participate in *'Id* prayers. Umm 'Atiyyah (R.A) reports that the Messenger of Allah commanded us to bring out young women, also menstruating women and *Hijāb*-observing women (menstruating women had to keep back from prayers but were allowed to participate in the supplications of Muslims) on *'Id al- Fitr* [2]and *'Id al- Adhā* [3].Umm 'Atiyyah asked, " O Messenger of Allah, one of us does not have an outer garment. " He said, "Let her sister cover her with her outer garment".[4] On the *'Id* festivals a special care was taken for womens' counselling . Ibn 'Abbās (R.A) was asked, whether he was with the Prophet in any *'Id* prayer? He said, "Yes, the Messenger of Allah prayed and then delivered sermon. Afterwards, he came to the woman, admonished them, reminded them [of Allah] and enjoined them to give alms. The women started putting their hands to their ears and necks throwing off (ornaments) to Bilal.[5]

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was extremely considerate to the women when they joined him in the prayers and took care for their comfort and relaxation. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When I stand for *Salāh* , I intend

[1] Muslim: *Kitāb al-Jumu'ah.*
[2] The three days festival of Muslims starting from the first of *Shawwāl*, the month follows Ramadān immediately *Fitr* literally means breaking the *Sawm*.Muslims observe *Sawm* the whole month of Ramadān and when *Shawwāl* comes they break their their *Sawm*.
[3] The four days festival of Muslims starting on the 10th day of *Dhul Hijjah* (month).
[4] Muslim: *Kitāb al-'Idain, hadīth* no. 13.
[5] Bukhari: *Kitāb al-Adhān, bāb Wudū' al-Sibyān wa Mata….* Muslim: *Kitāb al-'Idain, hadīth* no. 2.

to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother".[1]

Not only with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did the women join in the prayers but also in the other *Masājid* of Muslim community too the women participated in the congregational prayers. Ibn Hajr while commenting on the *hadīth* that describes the situation of the change of the direction of the *Qiblah*[2] in the *Masjid* of *Qubā'* [3] comments that according to Ibn Abu Hātim, a great *Muhaddith,* the position of the change of direction of *Qiblah* is described by the *hadīth* of Thuwailah bint Aslam (R.A) who says that "The men came at the place of the women and the women at the place of the men and the rest of the *Salāh* we prayed towards the *Bait al-Harām*".[4]

The womens' attachment to the *Masjid* in the Prophetic period: A *Masjid* has a central position in Islam. In the Prophetic time, the *Masjid* was not only confined to the religious activities but it also served as the main institution where the different functions of the Muslim *Ummah* whether sacred or profane were performed. The women were not debarred from this institution. A number of the facts reveal that the women not only approached the *Masājid* for prayers but also they used to attach themselves with *Masājid* to perform other obligations. Moreover, they used to be in the *Masājid* without any evident cause. It is narrated by Asmā' bint Yazīd that "One day the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by the *Masjid* where a group of women were sitting, he greeted them by the hint of his hand…."[5]

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[1] Bukhari: *Kitāb al-Adhān, bāb man Akhaffa al-Salāh* …. Muslim: *Kitāb al-Salāh, bāb Amar A'imah Bitakhfîf al-Salāh*....

[2] The direction in which all Muslims turn their faces in *Salāh*.

[3] Bukhari: *Kitāb al-Salāh*, *bāb mā jā' fi 'l-Qiblah*….

[4] Ibn Hajr : *Fath al-Bārī*, Vol. I, pp. 636-637.

[5]Tirmidhi: *Kitāb al-Ista'dhān wa'l Ādāb, bāb ma jā' fi 'l-Taslīm 'ala al-Nisā'*, Abu Dawūd narrated the same *hadīth* and in his narration it is mentioned that Asmā' said

Furthermore, some women had also selected a specific place for their worship in the *Masjid*. Once the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered the *Masjid* [1] and saw a rope hanging in between its two pillars. He said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, hold it [to keep standing for the *Salāh*]". The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not use it. Remove the rope. You should offer *Salāh* as long as you feel active and when you get tired, sit down".[2]

The women also used to practice *I'tikāf* [3] in *Masjid*. It is narrated by 'Ā'ishah (R.A) that "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to practice *I'tikāf* in the last ten days of Ramadān till he died and then his wives used to practice *I'tikāf* after him."[4]

Even the *Mustahādah*[5] practised *I'tikāf* with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in *Masjid*. 'Ā'ishah (R.A) narrates that "Once one of the wives of the Prophet did *I'tikāf* along with him and she was *Mustahādah*. She used to see the blood [from her private parts] and she would perhaps put a dish under her for the blood." [6]

The great attachment of the women to the *Masjid* may be also seen through Imam Bukhari's approach who named a *Bāb* in his *Sahīh* "Sleeping of a woman in the *Masjid*." He has tried to show that there is no harm in that if it does not lead to any undesirable results. Under this heading he has produced a *hadīth* in support of his view, that is narrated by 'Ā'ishah (R.A) , which says,

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he greeted us. See Mubarakpuri: *Tahfat al-Ahwadi: Sharh Tirmidhi*, Dar al-Kutub a-Ilmiyah, Beirut, Lebanon, 1st Ed., 1990, Vol. 7, p. 395.

[1] The word *Masjid* is mentioned in the narration of Muslim: *Kitāb al-Salāt al-Musārfirīn, bāb Fadīlat al-'Amāl al-Dā'im*.

[2] Bukhari: *Kitāb al-Tahajjud*, *bāb ma Yakrahu min al-Tashdīd fi 'l Ibādah ….*

[3] Seclusion in a *Masjid* for the purpose of worshipping Allah only.

[4] Bukhari : *Kitāb al- I'tikāf, bāb al- I'tikāf fi ' l 'Ashar al- Awākhir… .*

[5] A woman who has beeding from the womb in between her ordinary periods and not in her menustruating period .

[6] Bukhari : *Kitāb al-Hayd, bāb al- I'tikāf li Mustahādah.*

"There was black slave girl belonging to an Arab tribe and they manumitted her… that slave-girl came to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embraced Islam. She had a tent or a small room with a low roof in the *Masjid*…."[1]

There are also evidences that the women used to serve the *Masjid* for no worldly gain. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ showed great regard towards a woman namely Umm Mehjan[2], who used to sweep the *Masjid*. It is narrated by Abu Huriarah that a black man or a black woman[3] (Umm Mehjan) used to clean (sweep) the *Masjid* and she died. The people did not feel it worth to mention her death to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did ask about her. He was told that she had died. He said, "Why did you not inform me? Show me her grave." So he went to her grave and offered her funeral prayer".[4]

Keeping in view the significant position of the *Masjid* and the virtue of those who in anyway contribute to its cause, the women did not fail to excel here also. It is narrated by Jābir that a woman said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O the Messenger of Allah! Shall I prepare something for you so that you can sit on that as I have a slave boy who is carpenter." He said, "If you wish." So she prepared the pulpit".[5]

The *hadīth* not only shows her quest to excel in the maters of piety but also makes evident that the service which she offered was after her seeing its necessity in the *Masjid*. This shows her great attachment to the *Masjid*. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ welcomed her request and accepted her gift. There is

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[1] Bukhari : *Kitāb al-Salāh, bāb Nawm al-Ma'at fi 'l Masjid.*
[2] Imam Baihaqi has mentioned her name as Umm Mehjan see Ibn Hajr: *Fath al-Bārī* , Vol. I, p. 695.
[3] In the narration of Ibn Khuzaimah there is catogoric mention of the black woman without confusion see Ibn Hajr : *Fath al-Bārī*, Vol. I, p. 695.
[4] Bukhari : *Kitāb al- Salāh , bāb Kanas al -Masjid* and *bāb al- Khadamu li al-Masjid.*

[5]Bukhari *: Kitāb al- Salāh , bāb al- Isti'ānat bi'l Najjār….*

another *hadīth* witness to this that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed that pulpit in the *Masjid* and used that for prayer etc.[1]

2. The participation of the Muslim women in socio-cultural activities: The *Sahābiyāt,* far from being parasites, the different facets of their life reflected in the *Hadīth* literature provides evidences for their broad involvement in socio-cutural activities of the Muslim society. They were given the complete freedom to develop their talent, to exploit them and to contribute towards their society. Within its prescribed limits, the *Shari'ah* has never detained them from doing so. Their intellectuality was not only developed to the extent that they remain conscious only about their own persons and families, but they were prepared as active members and well-wishers of Muslim society. Their roles have never been neglected but prompted the scholars to include them in their reputed works.

A number of the incidents have shown how long the *Sahābiyāt* remained worried about the future and betterment of the Muslim community. For example, it is mentioned in *Sahīh Bukhari* that once Abu Bakr (R.A) went to a lady from Ahmas who was called Zainab. Afer some discussion with her, Zainab asked Abu Bakr (R.A), "How long we [Muslims] will remain firm on this true *Dīn*, which Allah has bestowed on us after the *Jahilliyah*?" Abu Bakr replied, "As long as your *A'imah* [leaders] will remain firm." She further asked, "What does the *A'imah* mean?" Abu Bakr replied, "Aren't among you kinsmen, the leaders and the nobles, who, when they order, people obey them?" She said, "Why not." Abu Bakr said, "Those are the *A'imah* ."[2]

After the Prophet's demise, his nurse Umm Aiman (R.A) was visited by Abu Bakr and 'Umar (R.A). On seeing them Umm Aiman bursted into tears. Both of them tried to console her by saying, whatever Allah chose for His

[1] *Ibid* : *Kitāb al -Salāh , bāb al- Salāh fi'l Satūh wa'l Minber….*
[2] Bukhari : *Kitāb Manāqib al-Ansār , bāb Ayyām al-Jahiliyyah.*

Messenger was better for him. She replied that she knew whatever is with Allah is best for His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, she was only lamenting the fact that *Wahi* (Divine inspiration) was discontinued from the heavens. On hearing this both of them also burst into tears.[1]

So far as the participation in the socio-cultural activities is concerned, we have already discussed that during the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, women enjoyed considerable freedom in their movements and they attended the Prophet's *Masjid* regularly for the prayers. The *Sahābiyāt* also attended the addresses of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on Friday's, on *'Id* festivals and on other occasions along with men, e.g., like those during a solar eclipse. Asmā' bint Abu Bakr (R.A) narrates her participation in the congregation of the prayer of solar eclipse she says:

> I came to 'Ā'ishah while she was offering *Salāh* and said to her, 'What has happened to the people?' She pointed out towards sky [I looked towards the *Masjid*], and saw the people offering *Salāh* . 'Ā'ishah said, '*Subhān Allah'*. I said to her, 'Is there a sign?' She nodded with head meaning 'Yes'. I, too, then stood [for the prayer of eclipse] till I became [nearly] unconscious and later on I poured water on my head… [to remain stand for prayer].[2]

In the narration of Muslim Asmā' adds that "… I stood with him [the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for the prayer] he prolonged his *Qiyām*[3] so much so I intended to sit then I looked towards a weak woman, I thought that she is weaker than me [therefore I left my idea] and remained standing …."[4] It makes

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[1] Muslim : *Kitāb al- Fadā' il, bāb Fadā'il Umm Aaiman.*
[2] Bukhari: *Kitāb al-Kasūf, bāb Salāt al-Nisā' ma' al-Rijāl….*
[3] The standing posture in *Salāh* .
[4] Muslim : *Kitāb al-Kasūf* narrated by Asmā' . In the same *Kitāb al-Kusūf* of Muslim there is one another *hadīth* narrated by 'Amrah bint 'Abd al-Rahman which shows the

clear that not only the famous ladies of Muslim history have joined the Prophet but some unpopular Muslim women were with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accompanying him in the prayer of the eclipse.

The *Sahābiyāt* also participated in the ordinary gatherings announced by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . It is narrated Fatimah bint Qais (R.A):

> The people were called to assemble for the prayers and I also joined the people in the *Masjid* and prayed with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. I was in the first row of the women which was behind the last row of the men. After the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ finished the prayer he sat on the pulpit … and announced 'Let everybody take his seat where he has prayed' and then he said, 'Do you know why did I assemble you here.' The people said, 'Allah and His Messenger know better.' The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'By Allah I did not gather you for any inducement or intimidation but I gathered you to inform you that Tamīm al-Dārī was a Christian and that he has taken the oath of alleingence and embraced Islam and he has related some information about the *Masīh al-Dajjāl* [Anti Chirst] which resembles to that which I used to tell you.[1]

The women were profoundly concerned with the problems of the society. They showed a great couriosity to attend the most of the sermons of the Prophet. Umm Salmah (R.A) narrates:

> I had heard the people saying about the *Hawd*[2] but did not hear directly from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about it. Once while my maid was dressing my hair I heard the Messenger of Allah saying 'O people' I said to the maid leave me, she replied that he had called the

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participation of even ordinary women with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَin the Prayer of eclipse.

[1] Muslim : *Kitāb al-Fitan, bāb Qissat al- Jassāsah.*

[2] *Hawd al-Kowthar*: A river in paradise.

men and not the women, I said, 'I am included in the people.' The Messenger of Allah said, 'I will procecde you at the *Hawd*, so beware non among you should come to me in the position that he will be driven away from me like the wandering camel is chased away. I will ask about them, why they were driven away and it will be answered, 'You don't know what innovations they initiated after you', and I will say, 'Get away with them'.[1]

The women also collaborated to contribute materially for the betterment of their families and society. The *Hadīth* books provide a number of proofs for this. *Umm al-Mu'minīn* Zainab (R.A) was acquainted with some craft. The money she earned, she used to give that in charity[2]. She execlled the other wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in alms-giving because of her skill. 'Ā'ishah (R.A) comments, "I never saw a lady except Zainab who was the most charitable women".[3]

It is narrated by Zainab the wife of 'Abd al-Allah bin Mas'ūd (R.A):

I went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and saw there an Ansāri women who was standing at the door [of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] with a similar problem as mine. Bilal passed by us and we asked him, 'Ask the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whether it is permissible for me to spend [in charity] on my husband and the orphans under my protection….' So he [Bilal] went inside and asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [regarding our problem]….He [the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ]said, 'Yes, [it is sufficient

[1] Muslim: *Kitāb al- Fadā' il, bāb Ithbāt Hawd Nabinā* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*wa Sifātihi.*
[2] *Ibid* : *bāb Fadā'il Zainab.*
[3] Muslim: *Kitāb al- Fadā' il, bāb Fadā'il 'Ā'ishah (R.A).*

for her] she will receive a double reward [for that] : one for helping relatives and the other for giving *Sadaqah* [charity]'[1].

The *Sahābiyāt* also assisted their husbands to earn their livelihood. Asmā' bint Abu Bakr (R.A) narrates:

> When Zubair married her, he had no real property or any slave or anything except a camel which drew from the well, and his horse. She used to feed his horse with fodder and drew water …. She used to carry the date-stones on her head from Zubair's land given to him by Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that land was two *Farsakh* [about two miles] from her house….[2]

Even for their personal needs, the *Sahābiyāt* were not prohibited from earning when it did not collide with their basic responsiblities. Jābir bin 'Abd al-Allah narrates:

> His aunt was divorced, during her *'Iddah* she wanted to pluck the date fruit from her garden [orchard]. But someone scolded her for leaving her home. She approached the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ said ' Why not pluck your fruits may be you will give charity from that or you may perform some other good deed'.[3]

There are references that women were engaged with other fields also besides agriculture. E.g. the Caliph 'Umar (R.A), offen put in charge of supervision work in the market place – Shifā' bint 'Abd al- Allah, a scholarly woman of her age who knew reading and writing.[4]

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[1] Bukhari: *Kitāb al-Zakāh, bāb al- Zakāh 'alā al-Zawji ....*
[2] *Ibid* : *Kitāb al-Nikāh, bāb al- Ghiarah.*
[3] Muslim : *Kitāb al-Talāq, bāb Khurūj al-Mu'taddah.*
[4] Ibn Hajr: *Al-Isābah,* Vol.4, p. 333.

The women in early Muslim society were also engaged in the business transactions. ‘Amrah bint al-Rahmān, a great *Tābi‘ah*, appears as a legal precedent in Imam Mālik’s work *Mu’attā’* for retaining a portion of the fruit she sold from her orchards. It is narrated by her son that his mother ‘Amrah bint ‘Abd al-Rahmān, used to sell fruits and retain some,[1] and this is taken as a precedent by Imam Mālik. Besides being one of the great authorities of her time, it shows her active engagement in the business.

3. **The participation of Muslim women in the political activities** : The *Sahābiyāt* were not directly involved in political affairs however, there are evidences that they were highly conscious about the political issues and took great interest in the political activities of the Muslim community.

Taking the oath of allegiance with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not only a religious duty but it also meant to be an active member of the society and to join whole heartedly in the faith of the new community because the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was not only the Messenger of Allah, but he was also the head of the state. The *Sahābiyāt* had pledged *Bai‘ah* (obedience) to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[2] In taking an oath a woman is equal to a man. Sometimes the words of *Bai‘ah* for the women were same as the words used for men’s *Bai‘ah*[3]. The Qur’ān says “O Prophet when the believing women come to thee with an oath of fealty to thee … then do thou receive their fealty, and pray to Allah for their forgiveness [of their sins] for Allah is oft- Forgiving , Most Merciful.”[4] We have many evidences that from the very out set the Muslim women participated in pledging the *Bai‘ah* to the to the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ at almost all the occasions of Islamic history. E.g. womens’ oath

[1] Mu’attā’ : *Kitāb al-Bayū‘* chapter 396.
[2] Bukhari : *Kitāb al-Ahkām, bāb Bai‘at al-Nisā’.*
[3] *Ibid* : *Kitāb al-Imān , bāb* 11.
[4] Qur’ān : 60: 12.

was taken on the occasion of the meeting at *'Aqabah* before *Hijrah*.[1] Nevertheless, a number of women of Makkah became Muslims before the *Hijrah* and had taken the oath.[2] After *Hijrah* when a woman came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to embrace Islam he presented before her certain conditions and who accepted those the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that he has taken her *Bai'ah*.[3]

Imam Bukhari has mentioned a separate *Bāb* for stating the conditions and words of the *Bai'ah* of the women in his *Sahīh* by the name of "The section dealing with the *Bai'ah* [Pledge] of the women." He has mentioned three *ahādīth* under this heading which deals at length with the words and conditions of the *Bai'ah* of the women mentioned by the Prophet.[4]

Although a number of the *Sahābyāt* embraced Islam with their families or husbands but others did so independently even against the wishes of their kin. The evidences show that long before their husbands or other family member embraced Islam the *Sahābiyāt* independently chose to enter into a new faith and community. E.g. the mother of Ibn 'Abbās, Lubābah bint al- Hārith, she was among the early converts to Islam,[5] while 'Abbās, her husband embraced Islam and mirgrated to Madinah in the year of conquest of the Makkah[6]. 'Ubaid al-Allah narrates that he heard Ibn 'Abbās (R.A) saying, "Me "Me and my mother were among the *Mustad'afīn*[7], I was among the children and my mother was among the women."[8] Imam Bukhari's comment on the statement of 'Ubaid al-Allah makes it more evident, he says that Ibn 'Abbās

[1] Ibn Sa'd: *op.cit.,* Vol.1 ,p 287.
[2] *Ibid*: *Kitāb al- Nisā'* ,Vol.8.
[3] Bukhari : *Kitāb al- Shurūt, bāb mā Yajūj min al-Shurūt ….*
[4] *Ibid: Kitāb al-Ahkām, bāb Bai'at al-Nisā' ….*
[5] Ibn 'Abd al-Barr : *op.cit.*, Vol.4, p. 385.
[6] Ibn Hajr : *Fath al-Bārī* , Vol. 3, p. 271.
[7] Those reckoned weak after embracing Islam and therefore were ill-treated and oppressed.
[8] Bukhari : *Kitāb al- Janā' iz, bāb Idha Aslama al Sabī Famat Hal ….*

was accompanying his mother who was among the *Mustad'afīn* and not his father who was on the religion of his nation.[1]

Similarly, *Umm al-Mu'minīn* Umm Habībah (R.A) embraced Islam and migrated even to Abyssinia[2] while her father Abu Sufyān embraced Islam on the day of the conquest of Makkah.

Even the unmarried ladies did not hesitate to join the Prophet's company and migrated to Madinah against the wishes of their families. It is mentioned that when Suhail bin 'Amar agreed to the treaty (of Hudaibiyah), one of the things he stipulated then, was that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should return to them (i.e., the pagans) anyone coming to him from their side, even if he was a Muslim; and would not interfere between them and that person. The Muslims did not like this condition and were disgusted with it. Suhail did not agree expect with that condition. So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ agreed to that condition and returned Abu Jandal to his father Suhail bin 'Amar. Thence forward the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned everyone in that period (of truce) even if he was a Muslim. During that period some believing women emigrants including Umm Kulthūm bint 'Uqbah bin Abu Mu'it (R.A) who came to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and she was a young lady then. Her relatives came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and asked him to return her, but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not return her to them for Allah had revealed the following verse regarding woman[3] "…When there come to you believing women refugees examine [and test] them: Allah knows best as to their faith: if ye ascertain that they are believers, and then send them not back to the unbelievers…."[4]

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[1] *Idem.*
[2] Bukhari: *Kitāb Manāqib al- Ansār, bāb Hijrat al- Habshah.*
[3] Qur'ān: 60:10.
[4] Bukhari : *Kitāb al- Shurūt, bāb ma Yajūj min al- Shurūt.*

The *Sahābiyāt* also joined their male conter parts in every stress and strain and remained faithful to the *Bai'ah* they had pledged with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .When the Prophet's followers were persecuted in Makkah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered them for migration to Abyssinia. Numerous *Sahābiyāt* joined their relatives and emigrated to Abyssinia. We have many evidences for that e.g. 'Ā'ishah (R.A) narrates that "Umm Habibah and Umm Salamah mentioned a church which they had seen in Abyssinia".[1]

Likewise Umm Khalid bint Khalid (R.A) narrates that when she came from Abyssinia (to Madinah), she was a young girl. Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made her wear a sheet having marks on it. Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was rubbing those marks with his hands saying "*Sanāh! Sanāh*! [i.e., good, good]."[2]

Also Abu Musa (R.A) narrates that "Asmā' bint 'Umais came as a visitor to Hafsa, the wife of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . She had migrated along with the other Muslims to Najāshi (Negus)…."[3]

The womens' migration to the Madinah is a known fact. The Qur'ān provides the evidence "O Prophet! We have made lawful to thee they wives to whom thou hast paid their dowers; and those whom thy right hand possess out of the captives of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts; and daughters of thy maternal uncles and aunts, who migrated with thee …" [4]

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[1] *Ibid* : *Kitāb Manāqib al-Ansār, bāb Hijrat al- Habashah.*
[2] *Idem.*
[3] Bukhari: *Kitāb al- Maghāzi, bāb Ghazwah Khaiber.*
[4] Qur'ān : 30:50.

Furthermore Asmā bint Abu Bakr (R.A) narrates that she conceived ‘Abd al-Allah bin Zubair and she adds, “I migrated to Madinah while I was at full term of pregnancy and alighted at *Qubā’,* where I gave birth to him….”[1]

a) The womens’ participation in spreading the new faith: - The Qur’ān declares that a woman has a complete entity and that she can better perform the socio-political activities. “The believers, men and women, are protectors, one of another: they enjoin what is just, and forbid what is evil….”[2]The *Sahābiyāt* having properly understood the message of Islam were the active members of Islamic community and played great roles in the propagation of Islamic faith. Some of them participated directly while others displayed their devotion to Islam in the face of torture or calumny and remained dedicated to their faith. Their firmness inspired the people to embrace Islam.

Umm Sharīk al-Dawsiyyah one of the *Muhājirāt* , started her secret mission of the propogation of Islam among the women of Makkah during those days when the Muslims were still a persecuted minority and she was ejected from the town of Quriash, when the Quriash came to know about her mission.[3]

The women in Muslim history were able to present the message of Islam in a very beautiful and influential way. On one occasion a single woman inflenced her whole tribe to become Muslims when she related to them her incident of meeting the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his *Sahābah*. The incident is that, while on a jouney, the people with the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ complained to him of thirst. He ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They requested her to accompany them to Allah’s

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[1] Bukhari : *Kitāb al- Manāqib al-Ansār, bāb Hijrat al -Nabī* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *wa Ashabihi ila al-Madinah.*

[2] Qur’ān: 9:71.

[3] Ibn Athīr: *Usad al- Ghābah*, Dar al-Kutub al-‘Ilmiyyah, Beruit, Lebnon. Vol. 7,p. 338.

Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked for a pot, then he opened the mouths of the bags and poured some water into the pot and the people were called upon to drink and water their animals. The woman was standing and watching all that they were doing with her water. When her water bags were returned they looked as if they were fuller of water than they had been before. Then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ orderd the *Sahābah* to collect something for her; so dates, flour etc. were collected. Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam so Allah guided that tribe through that woman[1] and the credit of their becoming Muslims solely goes to her.

Likewise the *Sahābiyāt* inspired the great personalities of Islamic history by their wits to become Muslims, hence served greatly in the propogation of Islam. Umm Sulaim (R.A) embraced Islam before Abu Talhah. When Abu Talhah (R.A) proposed marriage to her, she accepted the proposal on the condition of Abu Talhah's embracing Islam. Abu Talhah accepted and his becoming a Muslim was fixed as a *Mahar* (dower) to Umm Sulaim (R.A).[2]

Furthermore the conviction showed by Fatimah bint Khattāb (R.A) for her faith proved very much influential in the Muslim history as it resulted in 'Umar's (R.A) conversion. Her brother 'Umar bin Khattāb tied her along with her husband and severely tourtured both for embracing Islam.[3] Her firmness served as a great instrument for 'Umar (R.A) to get motivated to know about the faith which had made her sister very strong and finally lead him to embrace

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[1] Bukhari: *Kitāb al- Tayammum, bāb al- Sa'īd al- Tayyib*.... and *Kitāb al-Manāqib, bāb 'Allamāt al- Nubūwah* .... See also Muslim : *Kitāb al-Masājid wa Mawādi' al-Salāt, bāb Qadā' al-Salāt al- Fā'itah.*

[2] Nasā'ī: *Kitāb al- Nikāh, bāb al-Tajwīz 'ala al-Islām.*

[3] Bukhari : *Kitāb al-Manāqib al- Ansār, bāb Islam'Umar bin al- Khattāb.*

Islam. [1] His embracing Islam strengthened the Muslims to the extent that Ibn Mas'ūd says that "We [Muslims] always remained with dignity and honour after 'Umar embraced Islam."[2] This credit solely goes to the firmness showed by Fatimah bint Khattāb (R.A).

b) The consultation of the women about the political affairs: The *Sahābiyāt* were consulted even about the political affairs of the Muslim community. The Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ consultation of the *Umm al- Mu'minīn* Umm Salamah (R.A) on the occasion of the treaty of Hudaibiyah is a known episode in Muslim history[3] which we too have related in the previous discussion in some other context. Furthermore, on the occasion of *Ghuzwah*[4] Hunain, Umm Sulaim (R.A) said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "Except we people whosoever has been left free on the occasion of the conquest of Makkah, order for their execution, they will be defeated." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied "O Umm Sulaim Allah is sufficient and He is the Benefactor."[5]

After the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the righteous Caliphs also took interest in consulting the women. It is related that 'Umar (R.A) highly venerated a *Sahābiyah* namely Shifā' bint 'Abd al-Allah (R.A) because of her intelligence and excellence so much so that he used to please her (with gifts), prefer her opinion and used to give her precedence over others.[6]

The women were also interested in the affairs of the state and even advised and objected the Caliphs like 'Umar (R.A). Once Khawlah bint Tha'labah (R.A) caused 'Umar (R.A) to stop with a group of people and started

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[1] Ibn Hajr: *Al-Isābah,* Vol .4, p. 380.
[2] Bukhari : *Kitāb al-Manāqib al- Ansār, bāb Islam 'Umar bin al- Khattāb.*
[3] See Bukhari: *Kitāb al- Shurūt, bāb al- Shurūt fī 'l- Jihād wa' l Musālahah.*
[4] *Ghazwah* : (*Ghazwāt*:Plural); A holy battle in the cause of Allah consisting of a large army unit with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself leading the army.
[5] Muslim : *Kitāb al-Jihād wa'l Sayar , bāb Ghazwat al- Nisā' ma' al-Rjiāl.*
[6] Ibn 'Abd al-Barr : *op.cit.,* and Ibn Hajr: *Al-Isābah,* Vol. 4, p. 333.

to advise the caliph. During her discourse she said to 'Umar (R.A) "…fear Allah in matters of your subjects…."[1]

The *Sahābiyāt* had too much easy access to the Caliph that an ordinary woman could object the Caliph like'Umar (R.A). According to the famous incident in which 'Umar (R.A) was discussing about the *Mahar* with the *Sahābah* and considering putting an upper limit on the *Mahar* since young men were discouraged from getting married – a lady from the back seat objected and said when the Qur'ān says that "You can even give a heap of gold in *Mahar*, the Qur'ān puts no limit on *Mahar* who is 'Umar to put a limit." 'Umar (R.A) immediately confessed and said, " 'Umar is wrong and the lady is right."[2] She was a common lady – if it had been a famous lady, the name of the lady would have been mentioned in the source. It shows that even a common lady could object to the Caliph, the head of the state. In other words she took part in the law making.

A woman in Islamic state enjoyed the merits of a first class subject. She was fully trusted as a member of the Islamic state. She could provide security and shelter to a non-muslim and her word was valued as much as any male subject of the Islamic state. E.g. Umm Hānī' (R.A) , the sister of 'Ali bin Abu Tālib, on the occasion of the conquest of Makkah came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Allah's Messenger my brother has claimed that he will kill the person whom I have given shelter…." The Prophet said, "We shelter the person whom you shetltered O Umm Hānī'…."[3]

c) **The women in the battle field:** Under normal circumstances, the active participation of women, as a warrior in the battle-field is not encouraged. The

[1] *Ibid* : p. 283.
[2] *Tafsīr Ibn Kathīr* see commentary on the verse 20 of the chapter 4.
[3] Bukhari: *Kitāb al- Jizyah wa'l Muwādi'ah, bāb 9.*

Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told ‘Ā’ishah (R.A), “Your *Jihād* is the *Hajj*”[1], when she sought the permission of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for *Jihād*.[2] However, there is a section in a chapter of *Sahīh Bukhari* mentioning women in the battle-field[3]. In the succeeding sections, Imam Bukhari has also mentioned the conditions of womens’ *Jihād* and the roles which a woman can play in the battle-field, supporting his view by different *ahādīth*. The women in the days of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ served on the battle-field and they were responsible for a variety of duties. They prepared meals on the way, in the camps and supplied drinking water, attended to the wounded and looked after the injured and the sick. In some cases they were entrusted with the responsibility of carrying the dead to Madinah. Some of the more out-standing among those who accompanied the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on his military operations were Umm Sulaim, Umm Salīt, Umm ‘Atiyyah, Umm ‘Ammarah, Rubia‘ bint Mu‘awwidh, ‘Ā’ishah (R.A) and others.

Umm Suliam and ‘Ā’ishah (R.A) served on the battle front of *Uhad*. Anas (R.A) narrates that they had tightened up their garments a little so that their ankelets were visible. They carried skin bags full of water on their backs, poured water into the mouths of the people and again hurried back to fill them up again.[4]

Rubia‘ bint Mu‘awwidh (R.A) narrates that we used to take part in holy battles with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by providing the people with water and serving them by bringing the killed and the wounded back to Madinah.[5]

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[1] *Ibid: Kitāb al-Jihād, bāb Jihād al- Nisā’.*
[2] Holy Fighting in the cause of Allah.
[3] Bukhari: *Kitāb al-Jihād, bāb Ghazwat al- Nisā’....*
[4] Muslim: *Kitāb al- Jihād ,bāb Ghazwat al-Nisā’....*and Bukhari: *Kitāb al-Jihād, bāb Ghazwat al- Nisā’....*
[5] Bukhari: *Kitāb al-Jihād, bāb Radd al- Nisā’ al- Jarha wa’l Qatlā.*

Umm ‘Atiyyah (R.A) reports that she accompanied the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in seven battles, she remained in the rear to protect their luggages, prepared food for them, nursed the wounded and attended to the sick.[1]

On the day of Hunain, Umm Sulaim (R.A) took out a dagger she had in her possession, Abu Talhah (R.A) saw her and said, “O Messenger of Allah, this is Umm Sulaim. She is holding a dagger.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked her: “What for are you holding this dagger?” She said, “I took it so that I may tear open the belly of a *Mushrik* [polytheist] who comes near me.” The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to smile….[2]

Although there was no sea campaign during the life time of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had already predicted the merits of those people who ride the seas for the sake of *Jihād.* There is one distinguished instance of a *Sahābiyah* who participated in the naval expedition, Umm Harām (R.A), the wife of ‘Ubadah bin Sāmit (R.A). She was the first addressee of the message of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the sea warriors. She got fascinated by the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prophecy and requested him to pray to Allah to make her one among that group. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ accepted her request and told her that Umm Harām bint Malhan would be among the first Muslims to ride the seas. Her son Anas (R.A) gives a graphic picture of this conversation of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Umm Harām (R.A). He says:

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited her home and took his meals. She began to massage his head and he dozed off. He woke up all of a sudden and laughed out. She said, ‘What makes you laugh, O Prophet of Allah?’ and he said, ‘A group among my people were presented to me [in the dream]. They were fighting in the path of the Lord and they had mounted

[1] Muslim: *Kitāb al- Jihād, bāb ‘Adad Ghazwat….*
[2] *Ibid*: *bāb Ghazwat al-Nisa’ ma‘ al-Rijāl.*

the waves of the sea as kings mount their thrones.' Thereupon Umm Harām said, 'Pray for me O Prophet of Allah that I may be one of them….'

So he prayed for her. She later accompanied her husband on a naval expedition, in the course of which she got killed. Her mount (i.e. the animal she rode) dropped her down after she came out from the sea and in that accident she passed away.[1]

A handful of *Sahābiyāt* actually fought in battles. The most famous *Sahābiyah* is Nusaibah bint Ka'ab (R.A) (also known as Umm 'Umārah) who fought with sword and bow to protect the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at the battle of *Uhad*, sustaining serious wounds.[2] Another courageous lady, Asmā' bint Yazīd about whom it is related that on the day of Yarmuk she killed nine Romans with her tent pole.[3]

In some battles of Islamic history the Muslim forces were in dire straits, so the women had to take unusual actions on some occasions. However, their service in the battle fields was highly acknowledged by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Once Ibn 'Abbās was enquired whether the Messenger of Allah took women to participate with him in *Jihād*; (if he did), whether he gave them a regular share from the booty? Ibn 'Abbās (R.A) replied that the Messenger of Allah did take them to the battle, they would treat the wounded and were given a reward from booty, but he did not assign any regular share for them.[4]

The womens' participation and their services in the battle fields for the cause of Islam were also highly recognized by the later Caliphs. Once 'Umar

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[1] Bukhari: *Kitāb al-Jihād, bāb al Du'ā' bi 'l Jihād wa'l Shahadah li Rijāl wa'l Nisā'*.
[2] Ibn Hajr: *Al-Isābah,* Vol. 4, p. 404.
[3] Ibn Hajr: *Al-Isābah,* Vol. 4, p. 229.
[4] Muslim: *Kitāb al- Jihād, bāb al-Nisā' al- Ghāziyāt Yurdahna Lahunn….* and Tirmidhi : *Abwāb al- Jihād, bāb mā Yu'ta al-Fai'*.

(R.A) distributed some garments amongst the women of Madinah. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the [grand] daughter of Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." They meant Umm Kulthum, the daughter of 'Ali (R.A). 'Umar (R.A) said, "Umm Salīt has more right [to have it]." Umm Salīt was amongst those Ansāri women who had pledged the *Bai'ah* with Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. 'Umar said, "She [i.e., Umm Salīt] used to carry the water-skins to water us on the day of *Uhad*."[1]

Moreover, the first martyr in the cause of Islam was Sumayyah bint khabbāt, the mother of a famous *Sahābi* 'Ammār bin Yāsir (R.A), a weak, old woman who was mercilessly persecuted and ultimately killed in Makkah by the notorious enemy of Islam Abu Jahal because she would not renounce her faith.[2] So the honour of being first martyr of Islam goes to a woman.

This was a brief study of the role that a woman played in the different fields of life in the Prophetic period. Infact we remained selective in choosing the events. A well-versed study is direly needed where besides the Bukhari, Muslim and *Mu'attā*', other great works of *Hadīth* literature should be consulted. The study will definitely add some other dimensions to the women history in the Prophetic or other succeeding periods of Islamic history.

Diffusion of *Hadīth*: the role played by the women in the development, dissemination and the propagation of *Hadīth* literature: a brief analytical study: There is no question that women played quantitatively and qualitatively significant role as primary transmitters of *Hadīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . During the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, many women had not only been the precursors for the evolution of many *ahādīth* but were also their transmitters. These women served as religious models and

[1] Bukhari: *Kitāb al- Maghāzi, bāb Zikr Umm Salīt.*
[2] Ibn Hajr: *Al- Isābah*, Vol. 4, p. 327.

precedents for later generation of Muslims. The period of the *Sahābah* was the ideal period for the birth of Islam, and every bit of information about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his *Sahābah* had significance. Islam, produced a large number of out-standing female scholars, on whose testimony and sound judgment much of the edifice of Islam depends. The reports of some of these women were essential to the formation of early Islamic history and law. Moreover, the reliance in Islam on orally transmitted information undoubtedly magnified the role of women as transmitters of this crucial material. It should be emphasized that women were not considered less reliable than men in transmitting information.

The archetype of *Muhaddithāt*[1] is 'Ā'ishah (R.A). She is the most prominent *Muhaddithah* among the *Sahābiyāt* but numerous other women of the first generation were sources of *Hadīth*, even by the strictest standards, not all of these were relatives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Many *ahādīth* related by women deal with subjects specific to women, but others relate to general Islamic questions.

Since the earliest days of the Prophet's mission, women had been taking a prominent part in the preservation and development of *Hadīth*, and this function continued down the centuries. The *Rāwiyāt* (women transmitters) of every age have been considered as authentic and have stood the crystal test of *Hadīth* criticism. "No woman has been accused of lying and no one's narration among them was discarded."[2] But this is not the case with men, there are voluminous works containing the names of those *Ruwāt* (men transmitters) who lied or who were accused of lying in the *Hadīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The eminent scholars of *Hadīth* in every age rigorously examined chains of

[1] *Muhaddithah* plural *Muhaddithāt*: Expert in *Hadīth* studies.
[2] This is the statement of Imam Dhahbi. See Ibn Hajr: *Lisān al Mīzān*, Da'irat al-Ma'arif, Hyderabad Daccan, Ist Ed., 1329, A H., Vol. 7, p. 522.

transmission and authenticated only a minority of the *ahādīth* they had collected, but they have weighed the reliability of *ahādīth* without giving any consideration to the gender of their transmitters. As collections of authenticated *ahādīth* became prevalent, women were also prominent in transmitting these works, such as Imam Bukhari's *Sahīh*.

Not only in glorious period of *Hadīth* study when the important *Hadīth* collections were compiled but also in later period of Islamic history women played a great role in the development of *Hadīth*. So far as the transmitters of the *ahādīth* of *Sahīh Bukhari* are concerned, we not only find many *Rāwiyāt*[1] as the immediate links of the *ahādīth* and also other transmitters found their *Shuyūkh* (teachers) in women authorities but the women also occupy an eminent place in the history of the transmission of the text of the *Sahīh Bukhari* in the succeeding ages. One of the most famous source of the text of *Sahīh Bukhari* is a woman called Karimah bint Ahmad Al-Marwaziyyah (d. 462 A.H in Makkah). She was considered one of the best authorities on *Sahīh Bukhari* in her own time. Her version was considered as one of the reliable versions of *Sahīh Bukhari*. Ibn Hajr (d. 852 A.H) who produced one of the best exegesis on *Sahīh Bukhari*, whose strict standard of accepting authorities is highly acknowledged by the scholars, collected the authentic versions of *Sahīh Bukhari* of his time. He commented in brief about their authorities in the preface of his work *Fath al-Bārī bi Sharah Sahīh Bukhari*. Karimah's version has got a specific place and an equal status among the other trustworthy versions of *Sahīh Bukhari*.[2]

Aside from Karimah, a number of other *Muhaddithāt* occupy an eminent position in the narration of the text of *Sahīh Bukhari*. Among them is Satta al-Wuzarā' bint Muhammad bin 'Umar bin As'ad bin al- Manja al- Tanukhiyah

[1] We will discuss that later.
[2] Ibn Hajr: *Fath al-Bārī,* Vol.1, pp. 5-6. See also p. 106.

(d. 717A.H). In another version of the *Sahīh Bukhari* collected by Ibn Hajr, which is the best version according to Ibn Hajr so far as the number of its transmitters is concerned – *Riwāyat al- Darāwardī* (the version of 'Abd al-'Aziz Darawārdī), Sitta al-Wuzarā' occupies a specific position. Because she is the immediate source of the three scholars[1] out of four who narrated the version of Darāwardī to Ibn Hajr.[2]

Both of the women thus figure as crucial authorities in the transmission of this seminal text of Islam. Now let us briefly touch some other facets of the topic women and *Hadīth*.

I) **The condition and style of the acquisition of *Hadīth* by women**: It has been mentioned earlier how much the *Sahābiyāt* were interested in seeking the knowledge of *Dīn*. In fact they did not want to lose any opportunity where they could get the benefit from the company of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . We can enumerate a number of ways followed by the *Sahābiyāt* for the pursuit of learning the *Hadīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Let us analyse some of them in brief:

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself visited some of the women and related some of his sayings and the *Sahābiyāt* kept them in record. E.g. the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited a *Sahābiyah* namely Dubā'a bint Zubair – the wife of Miqdād bin Aswad (R.A) and said, to her, " Do you have a desire to perform *Hajj*?" she replied, "By Allah, I feel sick," The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to her, "Intend to perform *Hajj* and stipulate something by saying, 'O Allah I will finish my *Ihrām*[3] at any place where you stop me [i.e. I am unable to go

[1] Although two among them also received Darawardi's version from one more scholar besides Sitta al- Wuzarā'. See Ibn Hajr: *Fath al-Bārī,* Vol .1, p. 5.
[2] *Idem.*
[3] A state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of *'Umrah* and *Hajj* are performed during such state.

further].”[1] The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ visited one more *Sahābiyāh* Umm Harām bint Malhān (R.A) and took his meals in her home. She began to massage his head and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ dozed off. He woke up all of a sudden and laughed out. She said, ‘What makes you laugh, O Prophet of Allah?’ and he said, ‘A group among my people were presented to me [in dream]. They were fighting on the path of the Lord and they had mounted the waves of the sea as kings mount their thrones.’ Thereupon Umm Harām said, “Pray for me O Prophet of Allah, that I may be one of them….” So he prayed for her.[2]

Likewise, The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to visited an another *Sahābiyah* Rubai‘ bint Mu‘awwidh (R.A). She relates one of such occasions:

> The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to me on the morning of consummating my marriage and sat down on my bed…and small girls were beating the tambourine and singing in lamentation of my father [and in her other family members] who had been killed on the day of the battle of *Badr*. Then one of the girls said, ‘There is a Prophet amongst us who knows what will happen tomorrow?’ The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said [to her], ‘Do not say this, but go on saying what you have spoken before.’[3]

2. The womens’ partaking in almost all the gatherings of the Muslims whether socio-cultural or religious, their participation in the congregational prayers especially on *‘Id* festivals when they were specially addressed to and their exclusive meeting with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, about all these we have

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[1] If the ailment gets aggravated, she would abondon her *Ihrām*. Bukhari: *Kitāb al-Nikāh, bāb al-Akfa’ fī ’l Dīn.*
[2] Bukhari: *Kitāb al-Jihād, bāb al-Du‘ā’ bi ’l Jihād wa ’l Sahadah li Rijāl wa’l Nisā’.*
[3] *Ibid* : *Kitāb al- Maghāzī, bāb* 12 and *Kitāb al- Nikāh , bāb Darb al -Daf fi ’l Nikāh.*

referred to in the previous discussion. On all these occasions the *Sahābiyāt* directly heard the sayings of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

3. Their direct approach to the door of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for seeking the guidance regarding different issues which they were confronted with led to the further ordinances of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **.** Henceforth by this way a number of the verdicts of the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came into being because they knew that the Prophet's person was the ultimate end of the authority from Allah. We have a number of examples in this regard. E.g. The wife of 'Abd al-Allah bin Mas'ud seeking the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ command for giving *Sadaqah* to her husband and her relatives. She was not only permitted but also provided with further information, i.e., promised a double reward – one for helping the relatives and the other for giving *Sadaqah*.[1]

Similarly another *Sahābiyah* Subai'ah (R.A) intended to re-marry when she delivered her baby some days after her husband's death, i.e., she wanted to re-marry before the completion of the '*Iddah* usually mentioned for a widow. Somebody objected to her wish but she directly went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the request for clarification so that she could make the right decision in her case. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ decided that her delivery had compensated for her '*Iddah*, an exceptional verdict for those women who are widowed while being pregnant.[2] Even the *Sahābiyāt* sought the decree of the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly without any inter-mediator to get informed about those issues about which the women generally feel shy.[3] Therefore, in this way, the women caused to develop a considerable portion of the *Hadīth* literature.

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[1] Bukhari: *Kitāb al- Zakāh, bāb al –Zakāt 'ala al- Zawj….*
[2] *Ibid*: *Kitāb al -Talāq, bāb wa Awlāt al-Ahmāl….*
[3] *Ibid*: *Kitāb al-Talāq, bāb Idha Tallaqa Thalathan…* and see also *Kitāb al- 'Ilm, bāb al- Hayā' fi 'l 'Ilm….*

4. The *Sahābiyāt* were too much opportunists that they did not want to miss any occasion. Even they would ask questions to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while he passed by a way. During the day of *Hajj* a woman from the tribe of al-Khath'amiyah sought the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ permission for performing *Hajj* on the part of her father who was suffering from old age and she was permitted by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1]

5. The *Sahābiyāt* also made journies from far flung areas to the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ abode to get aware of his teachings. Ra'lah Qarshiyah (R.A) who belonged to a tribe far from Madinah, came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said "…Teach us something by which we will go near to our Lord…" and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned a number of things.[2] Another *Sahābiyah* Bahiyah bint 'Abd al-Allah (R.A) narrates the event of *Bai'ah* of her tribe with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when she accompanied her father as a delegate to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[3]

6. The *Sahābiyāt* were sometimes witness of an incident or they were witness to the situation where the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed some people or the people were engaged in some business and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left them without causing them to stop. Sometimes he explained a new command for the people. The *Sahābiyāt* committed these situations to memory and further related them. Like Rubai' bint Mu'awwidh did. She relates the event of the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entrance to her home. She says that, the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ came to her on the morning of consummation of her marriage and sat down on her bed and small girls were beating the tambourine and singing in lamentation of her father (and other assassinated people of her family) who had been killed on the day of the battle of *Badr*. Then one of the girls said, "There is

[1] *Ibid*: *Kitāb al-Hajj, bāb Wujūb al-Hajj wa Fadlihi*….
[2] Ibn Hajr: *Al-Isābah*, Vol. 4, p.431.
[3] *Ibid*: p. 247.

the Prophet amongst us who knows what will happen tomorrow." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said (to her), "Do not say this, but go on saying what you have said before."[1]

7. Sometimes the *Ummahāt al-Mu'minīn* made the *Sahābiyāt* to understand the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ statements which due to their shyness they could not understand directly. E.g. 'Ā'ishah (R.A) narrates that a woman asked the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the bath which is taken after the menses is over. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it?" He said, "*Subhān Allah*, purify yourself [with it]. 'Ā'ishah (R.A) pulled the women to herself and said, "Rub the place soiled with blood with it."[2]

8.The *Sahābiyāt* were too much anxious to catch and memorize each and every action of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whenever they got the opportunity to hear or see him. Even if they came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ for a particular purpose, their narration of the event leads to the comprehension of a number of Prophet's *Sunnah*. E.g. Umm Hānī' (R.A) came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the day of the conquest of Makkah to seek his decision regarding her giving refuge to a non-muslim whom her brother 'Ali (R.A) intended to kill but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ kept her word given to the non-muslim valid. The episode is narrated by Umm Hānī' (R.A) herself and her description of the episode shows her great passion to watch even the minutest action of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which later led to the conclusion of a number of Prophet's *Sunnah*. She narrates that she went to Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the year of the conquest of Makkah and found him taking a

[1] Bukhari: *Kitāb al- Maghāzi, bāb 12* and *Kitāb al- Nikāh, bāb Darb al- Daff fi'l Nikāh* .
[2] Bukhari: *Kitāb al-Hayd, bāb Dalk al- Mar'ati Nafsaha*.

bath while Fatimah (R.A) was screening him. She said that she greeted him and he asked about her. He was told about her . He then welcomed Umm Hānī'.Umm Hānī' (R.A) adds when he finished his bath he stood and prayed eight *Rak'āt* while wearing single garment and when he finished I said, "O Allah's Messenger my brother has intended to kill a person whom I have provided shelter…." The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "We shelter the person whom you sheltered." Umm Hānī' (R.A) adds, "And that was before noon (*Duhā*)."[1] Her report makes clear how much cautious she was in watching the actions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and we have seen in the previous discussion how many juristic issues were deducted by the *Muhaddithīn* from this narration of Umm Hānī' (R.A) .

The keen observation of the actions of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ by another *Sahābiyah* Umm Fadl (R.A) not only consoled her but also lead to clear the confusion of the people about the *Sawm* on the day of *'Arafah*. Umm Fadl (R.A) herself narrates the *hadīth* that, "The people doubted whether the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was observing the *Sawm* on the day of *'Arafah*, so I sent something for him to drink and he drank it".[2] Therefore the issue was clear to the people that a pilgrim should not observe *Sawm* on the day of '*Arafah*.

Another *Sahābiyah* Umm al-Husain (R.A) relates that she was accompanying the Prophet on the occasion of *Hajjat al- Wadā'*.[3] She narrates the action of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he threw stones at the *Jamarat al-'Aqbah*[4], besides giving the description of who was holding the nose band of

[1] *Ibid*: *Kitāb al- Salāh, bāb al- Salāh fi 'l Thawb 'l Wāhid....*
[2] Bukhari: *Kitāb al-Hajj, bāb Sawm Yawm al-'Arafah* .
[3] The last *Hajj* of the Prophet , the year before he died.
[4] *Jamarah* (plural *Jamarāt*) A small stone-built pillar in a walled place. There are three *Jamarah* situation at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamarah* on the four days of *'Id al- Adha* at Mina. *Jamarat al-'Aqabah* is one of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ camel and who was shading the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ from the sun.[1]

There are number of such examples of the *Sahābiyāt* that further lead to the cultivation of a number of *Sunan* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

9. It seems that the *Sahābiyāt* had studied the life of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a very precise and conscious way. They interpreted the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ behavior and even narrated the essence and expression of his commands. E.g. Umm 'Atiyyah (R.A) narrates that "We [women] were forbidden [by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] to accompany a funeral procession but not strictly."[2] Her reporting of the *hadīth* gives the impression that she knew the different grades of prohibition of the Prophet's command. It also makes evident her strong attachment with the Prophet's company and with his teachings.

The excellence of 'Ā'ishah (R.A) in understanding the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *Sunnah* is a known fact.[3] She not only received a bulk of knowledge from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but also understood his behavior in conducting the affairs and was in a position to unravel the mysteries. E.g. she narrates that "Whenever Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was given a choice to opt between two matters, he would chose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do so, he would not approach it…."[4]

10. Last but not the least is the occasion of the *Hajjat al-Wadā'* , where a large number of Muslims – men and women, belonging to the different regions of the Arabian peninsula were present to hear the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directly and

[1] Muslim: *Kitāb al- Hajj, bāb Istahbāb Ram Jamarāt….*
[2] Bukhari: *Kitāb al- Jana'iz, bāb Ittiba' al- Nisā' al- Jana'iz.*
[3] We shall discuss that in third chapter.
[4] Bukhari: *Kitāb al- Manāqib, bāb Sifat al- Nabi* صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

where everybody was made responsible to convey and to propagate the message of Islam.

All these ways, mentioned above, which the *Sahābiyāt* exploited to acquire *Hadīth* were oral because the oral tradition was widely in vogue and mostly the *ahādīth* were preserved by the *Sahābah* in this way yet there were such *Sahābah* who recorded the *ahādīth* in written form.[1]

II) The ways adopted by the women for the diffusion of *Hadīth*:

The *Sahābiyāt* have forwarded a massive bulk of the *Hadīth* literature to the succeeding generations. After the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ demise, many *Sahābiyāt*, particularly his wives, were looked upon as vital custodians of the Prophetic patrimony and were approached for the instructions and advices even by other *Sahābah* and by the great *Tābi'ūn* and *Tābi'āt* [2], to whom they readily dispensed the rich store which they had gathered in the Prophet's company. The *Ummahāt al-Mu'minīn* and the *Sahābiyāt* had some regular students also. Moreover, a great number of *Muhaddithāt* of the succeeding ages have taken part in the dissemination of this wealthy material. They were not merely vessels for the preservation of *Hadīth* but also their most careful interpreters. Let's briefly enumerate the different ways by which these *Muhaddithāt* forwarded this rich material.

1. The dwellings of *Ummahāt al- Mu'minīn*: The dwellings of the *Ummahāt al- Mu'minīn* were considered as the great institutions of *'Ilm* and people both – men and women used to visit them especially *Umm al- Mu'minīn* 'Ā'ishah (R.A) from the different corners of the Islamic world.[3] After the *Hajj* pilgrimage particularly when people generally used to visit Madinah, a great number of people studied *Hadīth* under *Ummahāt al- Mu'minīn* and sought

[1] A brief study has been done in the first chapter.
[2] *Tābi'āt* plural of *Tābi'ah*.
[3] Bukhari: *Adab al- Mufrad, bāb al-Kitāb at ila al-Nisā' wa Jawābihinna*.

their decisions on different issues. They mostly addressed the people in their homes. Besides *Ummahāt al- Mu'minīn* other *Sahābiyāt* were also consulted by these delegates who came for the purpose of *Hajj*.

There is a great list of the students of *Ummahāt al- Mu'minīn* comprising of both males and females who studied *ahādīth* under them and further narrated them on their authority. E.g., Ibn Hajr after enumerating the students of 'Ā'ishah as eighty eight further adds وخلق كثير "And a great number of people" narrated on her authority.[1] Also *Umm al- Mu'minīn* Umm Salamah (R.A) was a great authority on *Hadīth*. We find the prominent *Sahābah* and *Tābi'ūn* narrating *ahādīth* on her authority.[2] Similarly the rest of the *Ummahāt al- Mu'minīn* shared in the transmission of *Hadīth*.

Apart from *Ummahāt al- Mu'minīn*, a considerable number of *Sahābiyāt* transmitted *ahādīth* to their students – both males and females. E.g. the renowned authorities like Ibn 'Abbās (R.A) and Ibn 'Umar (RA) consulted Rubia' bint Mu'awwidh (R.A) for *Hadīth*. The reputed Madinan Jurist Sulaiman bin Yasār and the great scholar Nafi' are included among those who narrate *ahādīth* on her authority.[3]

Sa'īd bin Musayyib, 'Urwah bin Zubair, 'Āmir Sha'bi, Sulaiman bin Yasār and others – the renowned authorities of their time found their sources in the narrations of Fatimah bint Qais (R.A).[4]

In the period of *Tābi'ūn*, the women who actively participated in sharing the transmission of *Hadīth* were mostly the students of 'Ā'ishah (R.A) or Umm Salamah (R.A) and the students of some other *Sahābiyāt* like Hafsah bint Sirīn

[1] Ibn Hajr: *Tahdhīb al- Tahdhīb*, Vol .12, p. 435.
[2] Ibn Hajr: *Al-Isābah*, Vol.4, p. 440.
[3] Ibn 'Abd al- Barr: *op.cit.*, Vol. 4, p. 302.
[4] Ibn Hajr: *Tahdhīb al- Tahdhīb*, Vol. 12, P. 444.

– the student of Umm ‘Atiyyah (R.A)[1] and Fatimah bint Mundhir, the grand daughter and student of Asmā bint Abu Bakr (R.A) [2] and others.

‘Amrah bint ‘Abd al- Rahman was a prominent figure among *Tābi‘āt* and was considered the best authority among other students of ‘Ā’ishah on the *ahādīth* related to her by ‘Ā’ishah (RA).[3] The reputed *Muhaddithīn* like Ibn Hazm, Sulaiman bin Yasār, ‘Amar bin Dinār and Imam Zuhri – one of the greatest authorities of the *Kutub Sittah*, were among her students.[4]

Likewise ‘Ā’ishah’s (R.A) another student ‘Ā’ishah bint Talhah forwarded the great bulk of material from ‘Ā’ishah (R.A). Abu Zur‘ah – a notable figure of 2nd century *Hijrah*, says that the people transmitted *ahādīth* from ‘Ā’ishah bint Talhah because of her excellence in *Hadīth* studies and because of her scholastic vision.[5]

Moreover, ‘Ā’ishah the daughter of Sa‘d bin Abu Waqās (R.A), the great *Tābi‘ah* provided the *ahādīth* to the great authorities of her time like Imam Mālik, Ayub Sukhtayani, Hakam bint ‘Utbah and others. She is the only lady from whom Imam Mālik directly narrates the *ahādīth*.[6]

2. Correspondence: The *Sahābiyāt* and *Tābi‘āt* used to diffuse *Hadīth* by the correspondence also. It is already mentioned that people from the different corners of the Muslim world came to get benefitted from the ‘*Ilm* of ‘Ā’ishah (R.A). They also used to correspond with her, even the great politicians among *Sahābah* like Mu’āwiyyah (R.A) and Abu Musa Ash‘ari (R.A) sought her advices on different issues.[7] Mu’āwiyyah (R.A) wrote to ‘Ā’ishah (R.A) several

[1] *Ibid*: p. 446.
[2] *Ibid*: p. 444.
[3] *Ibid*: p. 439.
[4] *Ibid*: p. 438.
[5] *Ibid*: p. 427.
[6] Ibn Hajr: *Tahdhīb al- Tahdhīb*, Vol. 12, p. 436.
[7] See Tirmidhi: *Abwāb al- Manāqib, bāb fadl ‘Ā’ishah* (R.A).

several times asking her to write down some *ahādīth* for him and she sent them to him in written form. Once he wrote to ‘Ā’ishah requesting her to write a letter to him comprising some advices. ‘Ā’ishah (R.A) responded to Mu’āwiyyah (R.A) by these words, “I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying whosoever seeks the pleasure of Allah even if the people get displeasured, Allah is sufficient for him against the troubles caused by the people and whosoever seeks the pleasure of the people against the displeasure of Allah, Allah will appoint those people for causing afflictions for him.”[1]

Likewise Ziyād bin Abu Salamah, a *Tāba‘ī* wrote to ‘Ā’ishah (R.A) asking about a *Fatwa* of Ibn ‘Abbās (R.A) and she related a practice of the Prophet to correct Ibn ‘Abbās who said, “Whoever sends his *Hady* [2] [to the *Ka’bah*], all the things which are illegal for a [pilgrim]become illegal for that person also till he slaughters it [i.e., till the 10th of *Dhul- Hijjah*].” ‘Ā’ishah said, “… I twisted the garlands of the *Hady* of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with my own hands, then Allah’s Messenger put them round its neck with his own hands, then send it [to Makkah] with my father. Yet nothing permitted by Allah was considered illegal for Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ till the *Hady* was slaughtered.”[3]

‘Ā’ishah bint Talhah, the student of *Umm al-Mu’minīn* ‘Ā’ishah (R.A) also used to diffuse the *‘Ilm* of ‘Ā’ishah by correspondence. She says, when she was under the patronage of *Umm al-Mu’minīn* ‘Ā’ishah (R.A), the people from different regions of the Islamic world came to visit her and due to her close contact with *Umm al-Mu’minīn* ‘Ā’ishah (R.A) people used to send letters and gifts to her [‘Ā’ishah bint Talhah]. She informed *Umm al-Mu’minīn* ‘Ā’ishah

[1] Tirmidhi: *Abwāb al-Zuhad,* the last *hadīth* of this chapter.
[2] An animal (a camel, cow, sheep or a goat) offered as a sacrifice by the pilgrims.
[3] Bukhari: *Kitāb al-Hajj, bāb man Qallada al-Qalā’id Biyyadhi*.

(R.A) about this who replied, "Respond to their letters and send gifts too for them." [1]

3. Journeys: The journeys undertaken by the women also helped in the dissemination of *ahādīth* . Moreover, after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, a great number of *Sahābah* settled in other regions of the Islamic world likewise *Sahābiyāt* also settled with their families in these regions and narrated the words and the deeds of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the people living in these areas. About Umm 'Atiyyah (R.A) it is said that she migrated to Basrah[2] where she was highly reputed for her understanding of *ahādīth*, for thier transmission and for her great juristic vision. The great *Sahābah* and *Tābi'ūn* in Basrah studied *ahādīth* under her supervision like Anas bin Mālik (R.A), Muhammad bin Sirīn, Hafsah bint Sirīn and many others.[3]

Asmā' bint Yazīd bin al- Sakan who is only third among women who narrated *ahādīth* in great number from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . She had great passion for learning and had taken shelter with the *Ummhāt al-Mu'minīn*. Ibn 'Asakir mentioned on the authority of Abu Zur'ah that among the ladies who narrated *ahādīth* in Syria is Asmā' bint Yazīd.[4] Fatimah bint Qais (R.A) has narrated *ahādīth* in Kufah where the great authorities 'Āmir Sha'bi learned *ahādīth* from her. [5]Also the women of succeding ages have narrated *Hadīth* at different places. Zujlah – the freed slave of 'Ātikah bint 'Abd al- Allah bin

[1] Bukhari: *Adab al- Mufrad, bāb al- Kitāb ila Nisā' wa Jawābihinna.* Albani has also mentioned this *hadīth* in the explanation of the *hadīth* no. 178 of *Silsilat al- Ahādīth al-Sahīhah.*
[2] Ibn 'Abd al-Barr: *op.cit.*, Vol. 4, p. 450.
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12 , p. 455.
[4] Ibn 'Asākir: *Tārīkh Damashaq al-Kabīr* with addition in footnotes by Abu 'Abd al Allah 'Ali 'Āshura , Dar Ihya al-Turath al-'Arabi, Beruit Lebnon, Ist Ed., 2001, Vol.73, p.25.
[5] Ibn Hajr : *Al-Isābah*, Vol. 4, p. 373.

Mu'āwiyyah[1] and Jaddah (the grand- mother) of 'Abd al- Salām bin Maklabah[2] are said to have narrated *Hadīth* in Syria.

We have mentioned earlier about the status of 'Ā'ishah (R.A) among the *Sahābah* that she was visited by the people from the different regions of Islamic world. She was also gathered by the large number of people during her stay in Makkah for the purpose of *Hajj.*[3] During her stay at Basrah where she went along with two *Sahābah* Talhah and Zubair (R.A) demanding to avenge the death of 'Uthman (R.A) from 'Ali (R.A), it is not beyond our expectation that the people there seized the opportunity to benefit from her '*Ilm*. Till the end of her stay there the people of Basrah both men and women took advantage from the wealth of her knowledge. The witness is provided by Safiyyah bint al-Harith who says that *Umm al-Mu'minīn* 'Ā'ishah (R.A) entered the forte of 'Abd al-Allah bin Khalaf at Basrah where Saffiyyah heard *ahādīth* from 'Ā'ishah (R.A) along with other women.[4]

About *Umm al-Mu'minīn* Umm Habībah (RA), it is mentioned that she was among the women who related *ahādīth* to the people in Syria.[5]

These are not only examples other examples too are there e.g., a great number of *Sahābiyāt* who heard *ahādīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and were diffused to different regions of the Islamic world. Imam Ahmad bin Hanbal in his work *Al-'Ilal wa Ma'rifat al-Rijāl*, has mentioned the women belonging to Syria, Basrah or Kufah who transmitted *ahādīth* from the Prophet

[1] Ibn 'Asakir: *op.cit.,* Vol.73,p.122.
[2] Ibid: Vol.74, p.205.
[3] Zarkashi: *op.cit*., pp. 47-48.
[4] Mizzi: *Tahdhīb al-Kamāl fi Asmā' al Rijāl*, Mu'assat al-Risalah, Beirut Lebnon, Vol. 8, 1998, p. 545.
[5] Ibn 'Asakir: *op.cit.,* Vol. 73, p. 101.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[1] These women had heard *ahādīth* from the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ and were then spread to other regions along with what they had received from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Similarly a large number of women (infact not all of them belonged to Makkah and Madinah) were also present on the occasion of *Hajjat al-Wadā'*, heard the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sermon and further disseminated the message.[2]

In the succeeding ages of the Muslim history, acquiring expertise in *Hadīth* often involved long and costly travels to various centers of Islamic learning for getting *Ijāza*s [3] from the *Hadīth* authorities to further forward the *Hadīth* and the women also undertook this arduous task. We have countless evidences that the women along with their *Muharram*s[4] travelled to far-flung areas for the sake of studying and teaching *Hadīth*. We can't bring them here all together however, we will provide some of the examples.

Umm al- Husain Jumu'ah bint Ahmad travelled from her native place Nisapur to Baghdad and taught *Hadīth* in the same city.[5] Karimah bint Ahamd Marwazziyah who was considered to be one of the foremost authorities on the text of *Sahīh Bukhari*, she belonged to the city of Marw, a province in Central Asia but she migrated to Makkah and taught *Hadīth* there for a long period.

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[1] See in detail for their names in Amal Qardash: *Dawr al- Mar'ati fi Khidmat al-Hadīth* , Wazarat al- Awqaf wa'l Sha'un al- Islamiyah, Qatar, Ist Ed., 1999, pp.131-132.

[2] E.g., Umm al- Husain al- Ahmasiyah listened from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the *Hajjat al-Wadā'* see Muslim: *Kitāb al- Hajj, bāb Istihbāb Ramiy al-Jamārāt al-'Aqabah*….

[3] License for an academic degree.

[4] A person whom a woman can never marry because of close relationship (e.g., brother, father, uncle) and her own husband.

[5] Khatib Baghdadi: *Tārīkh Baghdad*, Dar al- Kutub al- 'Ilmiyah, Beruit Lebnon (n.d) ,Vol. 14. p. 444.

Khatib Baghdadi, a prolific scholar of the 5th century has studied *Sahīh Bukhari* under her tutelage, along with a number of reputed scholars.[1]

About Zainab bint Ahmad, a *Muhaddithah* of 8th centuy Ibn Hajr says that she taught *Hadīth* in Damascus, Cairo and Palestine.[2] Likewise another *Muhaddithah* Fatmah bint 'Ayyash of the 8th century travelled from Baghdad to Damascus and then to Cairo. Ibn Hajr comments that the people of Cairo were highly benefitted from her and she was highly reputed there.[3]

4. Gatherings: Another way for the diffusion of the message of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ adopted by the women was that they used to assemble together at a place where they admonished fellow women and made them aware of the obligations of *Dīn* and enjoined them to do good. The mother of Imam Hasan Basri, Khairah used to deliver speeches among women.[4] Similarly Mu'ādhah bint 'Abd al- Allah, another *Tābi'ah* a learned and devout woman used to preach among women. Ja'far bin Kaisan says he saw Mu'adhah she was admonishing and the women were around her.[5]

In the succeeding ages of the Muslim history we find numerous women who became famous by the name of *Wā'izah* (female preacher). About Daifah bint Shamas al-Din Muhammad, a *Muhaddithah* of 8th century *Hijrah,* Ibn Hajr says she used to preach to women.[6] The women of Damascus were highly

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[1] Dhabbi : *Siyar A'lām al Nubalā'*, Vol .18, p. 233-234.
[2] Ibn Hajr: *Al- Durar al- Kāminah*, Majlis Da'irat al- Ma'arif al-'Uthmaniyah Hyderabad, Deccan ,1348 A.H. Ist Ed., Vol. 2, p.118.
[3] *Ibid*: Vol .3, p. 226. For further examples see Ibn Hajr: *Al- Durar al- Kāminah* ,Vol .3, p. 226 and see also A. Mubarakpuri's *Banat Islam ki Dini wa Islami Khidmat,* Islamic Book Foundation ,New Delhi, 2006, pp. 20-23.
[4] Ibn Sa'd: *Tabaqāt*, Hafizi Book Depot Deoband, trans. in Urdu by Raghib Rahmani, n.d., Vol.8, p. 494.
[5] Ibn Sa'd: *op.cit.,* Vol.8, p. 499.
[6] Ibn Hajr: *Al- Durar al- kāminah*, Vol. 2, p.123.

benefitted by the sincere preaching and contentedness of Fatimah bin ‘Ayyash who travelled from Baghdad to Damascus.[1]

These were some of the ways by which the legacy of Islam has been forwarded to us by the women, however, every person in Islam is a *Dā‘ī* on foot and whatever method he finds feasible for the *Dā‘wah* of Islam he has to use it, in fact these women did that in their respective ages and the method fell in any of the categories we mentioned for the diffusion of *Hadīth*. In short, there has not been any age when women have not participated with their male counter-part in the dissemination of the message of Islam.

III) **Some issues of *Hadīth* literature solely based on the womens' testimony :** The reports of the *Sahābiyāt* which they related from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ deal with almost every field of Islamic life. The issues these reports contain have also been narrated besides them by the *Sahābah*. But the *Hadīth* literature provides a witness of some of the *ahādīth* and *Sunan* that are only narrated by women. The *Sahābiyāt* who narrated these *ahādīth* became the authorities on the issues deduced from their reportage. Their narrated material was consulted for devising rules, formulating laws and for jurisprudential argumentation. These reports were essential to the formulation of Islamic law and history. These *ahādīth* are very popular among the *Ummah*. In fact, a number of *Sunan* followed by the Muslims are based on womans' testimony. None among the ‘*Ulamā*’ has ever rejected any *hadīth* on the plea that it has been narrated by a woman.

Among the *ahādīth* solely narrated by women is the *hadīth* narrated by Fari‘ah bint Mālik (R.A) sister of Abu Sa‘id al- Khudri (R.A), about the *‘Iddah* of a widow. She was herself the subject of this command of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Her husband was killed and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[1] *Ibid*: Vol .3, p. 226.

decided for her to stay at the house in which she lived with her husband until the completion of her '*Iddah*, though her husband had not left any house of his own neither had he left any means of maintenance for her.[1] In the Caliphate of 'Uthman (R.A) he was confronted with the same case and he sent a person to Fari'ah to know about the decision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. She related the episode and 'Uthman (R.A) followed and decided accordingly.[2] Zainab bint Ka'ab bin 'Ujrah is again the only woman of second generation who forwarded this *hadīth* from Fari'ah.[3] Further, many jurists belonging to different regions of Islamic world adhered to this decision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrated by Fari'ah (RA) alone.[4] Henceforth Fari'ah (R.A) became the only authoritative reference for the great *Sahābah* and *Tabi'ūn* in this chapter of the Islamic law.

On the issue that a divorcee who is divorced thrice has no right to receive maintenance allowance (*Nafaqah*) and residential facilities from her husband during the period of her '*Iddah* (i.e. in case of *Al- Talāq al- Bā'in* : irrevocable divorce) Fatimah bint Qais (R.A) is the only authoiry. She narrates that "My husband had divorced me thrice and I claimed my residence and maintenance allowance during *'Iddah* from him and took my case to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ but the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not approve of any residential facilities or maintenance in my favor."[5] This *hadīth* has been forwarded by the great *Tabi'ūn* like Sha'bi from her.[6] The juristic issues based on this *hadīth* of Fatimah have remained the point of discussion among the scholars and jurists. They hold different views about it and in this diversity of opinions Fatimah bint Qais (R.A) is the only source for them.

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[1] Abu Dawūd: *Kitāb al- Talāq, bāb fi 'l Mutawaffa 'anha Tunqalu….*
[2] *Idem* and also Ibn Hajr: *Al Isābah*, Vol. 4, p.375.
[3] *Idem*.
[4] Ibn 'Abd al- Barr: *op.cit.,* Vol. 4, p. 375.
[5] Muslim: *Kitāb al- Talāq, bāb al- Mutallaqat al- Bā'in la Nafaqata laha*.
[6] *Idem*.

Similarly, a number of *ahādīth* dealing particularly with the judgments regarding women have been transmitted by the *Sahābiyāt* themselves and the verdicts of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were diffused only by their reportage. Henceforth, the rich store of the *ahādīth* came into lime light. If there had not been *Sahābiyāt* these *ahādīth* would not have reached us.

Apart from the womens' issues the *Sahābiyāt* have also solely narrated *ahādīth* having different subject-matter. We have again Fatimah bint Qais (R.A) narrating the lengthy *hadīth* of *Jassāsah.*[1] She transmitted the details of the signs near the emergence of *Dajjāl* as stated by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in his prediction. She also narrates the description of appearence of *Dajjāl* and his spy.[2] The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had related these details in a *Masjid* before a huge gathering of *Sahābah* – both male and female. The discourse was lengthy and strange in its subject matter and its transmission required a great deal of sagacity and shrewdness. Bestowed with perspicacity, the *hadīth* reached to us only by the reportage of Fatimah bint Qais all alone. She is the only person among the assembly of the *Sahābah* who narrated this *hadīth* and the great *Tabi'ūn* transmitted the *hadīth* from her.[3] The subject of the *hadīth* also shows her extra-ordinary ability to learn, understand and transmit the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sayings.

We can further quote a good number of *ahādīth* in this context. Even if we only make the mention of the narrations of *Ummahāt al-Mu'minīn*. In fact there are a number of laws formulated, the *Sunan* followed and the consensus of *Ummah* based on the *hadīth* narrated only by a woman which she heard from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and nobody else shared in the reportage of that *hadīth*.

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[1] *Jassāsah* means spy. The *hadīth* is named as *hadīth Jassāsah* because there is mention of the spy of *Dajjāl* (pseudo Messiah) in it.
[2] Muslim: *Kitāb al- Fitan wa Ishtirāt al- Sā'h, bāb Qissat al- Jassāsah*.
[3] Ibn Hajr: *Al- Isābah*, Vol. 4, p. 373.

IV) **Some *Usūl* narrated by the women** : In *Hadīth* literature we come across such issues about which we can't categorically claim that these have been narrated only by women.These matters have also been related by men. But the versions of certain reports narrated by the women are considered as the basic and main authority in related chapters. In technical terms their reports have the status of *Usūl*. The *Muhaddithīn* after the comparison of different versions of the same *hadīth* laid the foundation of a chapter based on a particular version which proved to be more thorough and perfect and that is called *Asal* (plural. *Usūl*). This is indicative of the fact that the *Sahābiyāt* had earned the authoritative confidence and reliance of their brethren in a number of cases related to *Hadīth*, where not the *Sahābah* but the *Sahābiyāt* are taken as main authorities.

The details regarding the ceremonial bath of a dead body (*Ghusl al-Mayyit*) narrated by Umm 'Atiyyah (R.A) are considered as the base of this chapter in *Hadīth* litreature.[1] In understanding the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ directions regarding the ceremonial bath of a dead, the great *Sahābah* and *Tābi'ūn* consulted Umm 'Atiyyah (R.A) because of the excellence she earned in understanding its principles and in narrating its details in an elaborative way.[2] She was twice given the opportunity to wash the bodies of the Prophet's daughters – Zainab and Umm Kulthum (R.A) and the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself guided her and directed her step by step until she comprehended every instruction of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and surpassed everybody in this respect. She further used to wash the dead bodies of the women because of her distinguished cognizance in this field.[3] Her reportage in this chapter is famous

[1] Mizzi: *Tahdhīb al-Kamāl,* Vol 8, p. 581 and Ibn 'Abd al- Barr: *op.cit.,* Vol. 4, p. 452.
[2] Ibn 'Abd al- Barr: *op.cit.*, Vol . 4, p. 452.
[3] Ibn Athīr: *op.cit.*, Vol. 7, p. 356.

in the classical works of *Hadīth*. E.g., Imam Bukhari has derived ten issues from this reporting of Umm ‘Atiyyah (R.A) in *Kitāb al- Janā’iz* of his *Sahīh*.[1]

In another command of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which Umm ‘Atiyyah (R.A) transmitted from the prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ – the participation of menstruating women and mature girls in *‘Id* festivals – she is also considered an authority to turn to.[2]

Asmā’ bint ‘Umais (R.A), another *Sahābiyah* narrated the *hadīth* which relates the excellence of the people of boat.[3] The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ promised the reward of two migrations in their favour in response to Asmā’’s question as she was also one among them.[4] She did not only become the main authority for the seekers of this promise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to turn to but also she became the immediate cause of this statement of the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ. She herself gives the description of how her co-partners consulted her regarding this issue. She says, “I saw Abu Musa and other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said about them.” Asmā’ also said, “I saw Abu Musa requesting me to repeat this narration again and again.”[5]

Similarly the merits of the people of *Bai‘at al-Ridwān*[6] depends basically upon the narration of Umm Mubashir (R.A) another *Sahābiyah* who was one of those who had taken this pledge. She transmitted from the Prophet

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[1] See Bukhari: *Kitāb al-Janā’iz* from *bāb* 8-17.
[2] Bukhari: *Kitāb al- Hayd, bāb Shuhūd al- Hā’id al ‘Idain*...and *Kitāb al ‘Idain, bāb Idha lam Yukun laha Jilbāb fi ’l ‘Id*.
[3] Those Muslims who had migrated to Abyssinia before the emigration to Madinah.
[4] Bukhari: *Kitāb al- Maghāzi, bāb Ghuzwat Khaiber.*
[5] Bukhari: *Kitāb al- Maghāzi, bāb Ghuzwat Khaiber* and Muslim: *Kitāb al- Fadā’iI, bāb min Fadā’il Ja‘far wa Asmā’ bint ‘Umais*....
[6] The oath and pledge taken by the *Sahābah* at *Hudiabiyah* in the year 6 A.H to fight Quraish in case they harmed ‘Uthman (R.A) who had gone to negotiate with them and reported to have been taken captive.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ the annunciation of the salvation from Hellfire for the people who had participated in the pledge.[1]

Likewise there are a number of *ahādīth* transmitted by the women which proved as authoritative base in a number of matters. The *Hadīth* works prove the witness that they belong to the different chapters and have different subject-matter. We will briefly mention some more examples of them.

1. The *hadīth* narrated by Umm Karz (R.A) regarding the *'Aqiqah*[2] that "For a male child two comparable [in age or size] goats and for a female child one goat should be sacrificed."[3]

2. The *hadīth* narrated by Umm Qais bint Mahsan (R.A) that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sprinkled only the water over the soiled (areas) and did not wash when her young child (male) who had not started eating (ordinary food) urinated on the garment of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[4]

3. The *hadīth* of Sabī'ah al-Aslamiyah (R.A) regarding the '*Iddah* of a pregnant woman.[5]

In fact there is great number of such *ahādīth* scattered in the *Hadīth* literature and it is not difficult to collect them. These *ahādīth* are transmitted by the *Ruwāt* in every age and are relied upon by the *Ummah*. These *ahādith*, no doubt, provide the witness to negate the superficial thought that *Hadīth* studies is a domain specialized by male authorities only.

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[1] Muslim: *Kitāb al- Fadā'il, bāb min Fadā'il Ashab al- Shajarah*....
[2] It is the sacrifice of one or two sheeps on the occasion of the birth of a child, as a token of gratitude to Allah.
[3] Abu Dawūd: *Kitāb al- Dahāyā, bāb al-'Aqīqah.*
[4] Bukhari: *Kitāb al- Wudū' ,bāb būl al-Sibyān.*
[5] The *hadīth* is mentioned in *Kutub Sittah* except Tirmidhi. See e.g., Muslim *Kitāb al- Talāq, bāb al- Qadā' 'Iddat al- Mutawaffa 'anha*….

V) **The womens' contribution in the narration of *Kutub Sittah*:**From the very beginning the *Muhaddithīn* have taken great pain in preserving and compiling the *Hadīth*. Before its zenith in the form of *Kutub Sittah*, the *Hadīth* literature has passed a number of systematic stages and compilations. However, after the *Kutub Sittah* came into limelight they are considered now the leading works of *Hadīth* compilation, which received universal recognition for their strict criteria and for their sublime classification of *ahādīth*. They are supposed to have completed the process of committing to writing almost all the *Usūl*[1] from the *Hadīth* (as mentioned earlier).[2] It is because of this we have confined to the *Kutub Sittah* to highlight in very brief the endeavors of the women in developing these canonical works of Islam.

Nearly one thousand *Sahābiyāt* are recorded to have transmitted pieces of information from or about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[3] But so far as the number and quantity of the narrations of the *Sahābiyāt* in *Kutub Sittah* is concerned – who either narrated directly from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or from any *Sahābah*, there is a slight difference of opinion among the scholars.[4]However, the number approximately reaches to one hundred and twenty *Sahābiyāt*. If we analyze the number individually in these six books it will be as:

-In *Sahīh Bukhari* thirty one *Sahābiyāt* are the primary sources of *Hadīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

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[1] *Usūl* means the basic number of *Hadīth* after eliminating the repeated *Isnād*s to the same *hadīth*. The *ahādīth* now numbered in lacks is actually the independent chains of transmission (*Isnād*s) to the basic number.

[2] Except Ibn Mājah. It is stated by Imam Nawawi see Sayuti: *Tadrīb al- Rāwī,* Vol. I, p. 99.

[3] See *Kitāb al- Nisā'* of *Tabaqāt* Ibn Sa'd: *Al-Isti'āb* of Ibn 'Abd al- Barr and *Tahdhīb al- Tahdhīb* of Ibn Hajr.

[4] The observation is based on the works of Mizzi : *Tahfat al- Ashrāf* and *Tahdhīb al- Kamāl* and on Ibn Hajr's work *Taqrīb al- Tahdhīb.*

-In *Sahīh Muslim* thirty six,

-In *Sunan Abu Dawūd* seventy five,

-In *Jāmi' Tirmidhi* forty six,

-In *Sunan Nasā'i* sixty five,

-In *Sunan Ibn Mājah* sixty.[1]

There is distinction among the compilers of the *Kutub Sittah* so far as the number of *Hadīth* narrated by the *Sahābiyāt* is concerned. The *Sahīhian* (Bukhari and Muslim) seem to have accepted the lowest number, the case may be their strict standard in accepting the authorities. The chain of transmitters (*Isnād*s) of the narrations of the *Sahābiyāt* , i.e., the subsequent transmitters did not meet the obligations which they had made necessary for acceptance of a *hadīth* and were not in accordance with their accepted criterions.

Moreover, there appear eighty four women narrators in *Kutub Sittah* besides *Sahābiyāt* belonging to the different *Tabaqāt* (generations or classes) of narrators.

VI) **The magnitude of the womens' narrations in *Kutub Sittah:*** There are two thousand seven hundred and sixty four narrations of women in *Kutub Sittah*, two thousand five hundred and thirty nine narrations narrated by one hundred twelve *Sahābiyāt* and two hundred twenty five narrations narrated by eighty four women besides *Sahābiyāt* as subsequent transmitters belonging to different *Tabaqāt* of narrators.[2]

Therefore the *Kutub Sittah* provide the witness for the contribution of women in *Hadīth*. Even if its proportion is small in comparison with the

[1] Amal Qardash: *op.cit.,* p. 143.
[2] The calculation is again dependent upon two works of Mizzi: *Tahfat al- Ashrāf* and *Tahdhīb al- Kamāl* and on Ibn Hajr's work *Taqrīb al- Tahdhīb*.

contribution of men but the womens' narrations have great importance with regard to the fact of their subject matter especially those which have been transmitted by the *Sahābiyāt*. A number of *ahādīth* among them are considered as the authority in the subject they belong to.

VII. The women in other disciplines of *Hadīth* studies:Among the sciences that were developed for the preservation of the *Hadīth* is the science of *Al - Jarah wa'l Ta'dīl*. In *Hadīth* methodological works, a principle has been laid down by the authorities that the judgment of a woman regarding the declaration of reliability of a narrator is accepted. E.g., Khatib Baghdadi has entitled a chapter in his work *Kitāb al- Kifāyah fi 'Ilm al-Riwāyah* title of the chapter reads, "What has been related regarding a woman being an authority to confirm the reliability of a narrator?" [1]

Prior to Khatīb Baghdādi, Imam Bukhari has also pointed toward the same fact. He in his *Sahīh* entitled a *Bāb* as "The women attesting the honourable record of each other."[2] Both Imam Bukhari and Khatib Baghdadi have supported their view from the incident of *Ifaq*[3] when the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked Barirah and Zainab (R.A) about the conduct of 'Aishah (R.A).

The field of *Dirāyat al-Hadīth* needs profound knowledge of the Qur'ān and *Sunnah* besides high critical capability. The persons having high sensitivity in understanding the essence of things and those who could compare the different principles at a time can only enter this field. Here also women have appeared. 'Ā'ishah (R.A) through her close association with the Prophet وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ and due to her critical attitude, has been recognized as a master of

[1] Khatib Baghdadi: *Kitāb al- Kifāyah*, pp. 97-99.
[2] Bukhari: *Kitāb al -Shahādah, bāb Ta'dil al- Nisā' Ba'dihinna Ba'da.*
[3] The incident when 'Ā'ishah (R.A) was charged by the *Munafiqīn* (hypocrates) of the indecency of character.

the field. Many times she has made rectifications in the reportage or in the opinions of other *Sahābah*. In *Dirayāt al-Hadīth* it is known as *Istidrāk* – the higher criticism of *Hadīth*. Her critique has been compiled by more than one scholar. The most well known studies are by Badr al-Din Zarkashi (d. 794 A.H), under the title *Al- Ijābah li Iyrād ma Istadrakathu 'Ā'ishah 'ala al-Sahābah* and by Jalāl al-Dīn Sayuti under the title of *'Ayn al Isābah fi ma Istadrakathu 'Ā'ishah 'ala al- Sahābah*. Prior to the both of them, Abu Mansūr Bagdhādi (d. 489 A.H) had worked on 'Ā'ishah's critique[1]. These scholars have tried to bring together those events where 'Ā'ishah (R.A) has criticized other *Sahābah* for their misunderstanding or committing a mistake in forwarding a *hadīth* or corrected their *Fatāwa*.Furthermore, she has given an opinion according to her own perspective and has supported her view either by Qur'ān or *Hadīth* or any other accepted rule of reason.Imam Zarkashi has collected more or less forty such incidents. Her critique also finds a place in the classical *Hadīth* books. [2]

VIII. The place held by Muslim women in *Asmā' al Rijāl* (the science of biography): In connection with the *Hadīth* literature, *Muhaddithīn* have developed various other branches of literature which are summarized in the works on the '*Ulūm al- Hadīth*.[3] We shall deal here only with one in detail i.e., *Asmā' al- Rijāl* (The biographies of the narrators of *Hadīth*), and will discuss its evolution, importance and purpose in *Hadīth* literature in brief. Keeping in view its importance in *Hadīth* our prime concern will be the Muslim women; their place in it and to what extent their intellectual bent of mind has attracted the attention of the Muslim biographers.

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[1] Zarkashi : *op.cit*., p.15.

[2] See for example Bukhari: *Kitāb al- Jana'iz, bāb Qawl al- Nabi Ya'adhdhib al-Mayyit*…. A brief study of the events will be done in 3rd chapter.

[3] As discussed in the previous chapter.

The system of *Isnād* (i.e., to go back to the source and trace the line of authorities on whose authority an *Hadīth* is forwarded) which the *Muhaddithīn* have developed for checking the reliability of *Hadīth* is an important development in *Hadīth* literature. The *Isnād* system which originated in the early period is considered as an indispensible part of *Hadīth*. In order to determine the relative value of the reliability of the *Isnad*s and their different *Tabaqāt* (classes), the lives of the *Ruwāt* (transmitters) were studied thoroughly, which resulted in the development of vast literature on the biographies of the transmitters and the system was developed into a science. In fact biographical literature is one of the most important and the richest branches of literature, which originated and developed in connection with *Isnād* in *Hadīth*.

If the main instrumental source of the biography i.e. the system of *Isnād*, was also in vogue in rudimentary form in other traditions of the world[1] but the Muslims developed it a great deal, gave it a firm foundation by introducing to it the chronological method and collecting the biographies of the transmitters which served as a basis for the criticism of the narrators of *Hadīth*. Therefore, the origin and major purpose of the biographical genre in Islamic historiography was solely to identify the transmitters of the words and deeds of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the biographical dictionaries were initially developed particularly as a part of Islamic field of learning.[2] The study of the *Hadīth* was the main impetus for the development and proliferation of the biographical genre in Islam. The science is commonly known as *Asmā' al-Rijāl.* It includes all the various works which deal with chronology, the biography and the criticism of the narrators of *Hadīth* or of any class of the narrators, or of any such aspect of their life as may be helpful in determining their identity, veracity and reliability. Thus chronology, biography and

[1] M.Z.Siddiqi: *op.cit.,* p. 129.
[2] M.Z.Siddiqi: *op.cit.,* pp. 164-165.

criticism, having developed among the Muslims at an early period in the history of Islam, were applied by *Muhaddithīn* to *Isnād* in *Hadīth* – in order to check their genuineness and determine the reliability of their narrators. Sufyan Thawri (d. 161 A.H.) a great authority of second century *Hijrah* says, "When narrators started fabricating *ahādīth*, we employed the tool of *Tārīkh* (i.e., critical evaluation of the character of reporters) against them."[1]

The earliest work on the subject of *Asmā' al- Rijāl* was composed probably in the middle of the second century *Hijrah*.[2] The compilation of the biographies of the narrators of *Hadīth* having begun in the 2nd century of the *Hijrah* was continued with zeal and vigour in the following centuries. In the third century not only various specialists in the subject but almost every *Muhaddith* of reputation compiled simultaneously with his collection of *Hadīth*, some biographies of their narrators also.[3] The works on the *Asmā' al- Rijāl* helped the growth of general biographical literature in the Arabic language; the biographical literature in Arabic is, therefore, extremely rich.

Since the times of Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the transmission of *Hadīth* as well as other material was an endeavor in which women played a prominent part. A large number of the *Sahābiyāt* were the primary sources of *Hadīth* from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [4] in strict sense of the word and they also related information about themselves or others surrounding the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . During the lifetime of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ many women had not only been the precursors of the evolution of many *ahādīth,* but they were also their transmitters, as mentioned earlier. The women appear as the crucial links in the chains of transmitters. We frequently see in the *Isnād*s women as authorities of many *ahādīth*. It is not surprising that occasionally *ahādīth* which were

[1] Khatib Baghdadi: *Kitāb al-Kifāyah,* p.119.
[2] M.Z. Siddiqi: *op.cit*., p .168.
[3] E.g., Imam Bukhari's *Tārīkh al- Kabīr*.
[4] About one thousand *Sahābiyāt* related *ahādīth* see. Ibn Hajr's *Al- Isābah* , Vol 4.

preserved by female authorities are passed on again by women.[1] Even, there are *ahādīth* mentioned in seminal works of *Hadīth* literature e.g., in *Sahīh Muslim* we find a *hadīth* narrated continuously by four women authorities.[2] Moreover, there are certain issues of Islamic law whose edifice depends solely on the testimony of the women. It should be emphasized that women were not considered less reliable than men in transmitting information. Many *ahādīth* related by women deal with subjects specific to women, but other relate to general Islamic questions. Not only *Sahābiyāt*, but a large number of women of the succeeding ages were deemed trustworthy transmitters by later critics and compilers when the science of criticism of *Hadīth* (an important branch of Islamic learning) was fully developed by Muslim intellectuals. What is absolutely clear is that women were not excluded from the transmission of *ahādīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and later, from studying and teaching. Therefore, since Islam's earliest days, women played a prominent part in the preservation and development of *Hadīth*, and this function continued down the centuries, to the extent that the study of *Hadīth* was primary stimulus for compiling biographical dictionaries and for that it became necessary to include women. The biographical collections made it amply clear that woman played quantitatively and qualitatively significant role as primary transmitters of the *ahādīth* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus the legitimacy of women as transmitters of this crucial Islamic material was established.

The biographies of women, especially of the early ages i.e., *Sahābiyāt*, *Tābi'āt* and *Tābi'āt al- Tāba'īn*, served the cause of testing the reliability of

[1] See for some details in Ibn Hajr's work *Taqrīb al- Tahdhīb*, *op.cit*., pp. 764-765 and only in some portions of Bukhari's *Kitāb al- 'Ilm* and *Kitāb al- Wudū'* , I found these examples. See *Kitāb al- 'Ilm, bāb al Hayā' fi'l 'Ilm* and *Kitāb al- Wudū', bāb al-Tayammun fi'l Wudū'* and *bāb man Lam Yatawadda'*....

[2] Muslim: *Kitāb al- Fitan wa Isharāt al- Sā'ah*, *bāb min Ishtirāt Sā'ati Khurūj Yujūj wa Majūj* and Tirmidhi: *Abwāb al- Fitan, bāb ma ja' fi Khurūj Yujūj wa Majūj*. Imam Bukhari has narrated this *hadīth* but in his version there is mention of three female authorities. See Bukhari: *Kitāb al- Manāqib, bāb 'Alamat al- Nubuwwah.*

their narrations but the biographical literature produced on women, in the succeeding ages of the Muslim history was deemed worthy of being immortalized by the Muslim biographers for their literary value. Because afterwards the *Hadīth* was compiled in the classical form, (after the compilation of *Kutub Sittah*) the system of *Isnād* was a sign of scholarship, which should be acknowledged by the reputed scholars of the time and without which no person could enter in this field of Islamic scholarship. The names of Muslim women in Islamic biographical collections reveal some specific features of women history in Islam i.e., the women in every age proved themselves according to the standards of the Muslim scholarship of their times. The phenomenon of memorializing the women of an ideal period in the past was continued, but we have information about the contemporaries of the biographer, including his teachers, relatives and friends.[1]

The huge mass of *Hadīth* literature along with the great bulk of biographical material is no doubt a great source before the Muslim scholars to construct the positive history of Muslim women. The biographical literature alone is not a sufficient source of Muslim women history; by studying both *Hadīth* and biographical literatures closely, we gather that there is no indication that women were ignored in any age. Unlike other traditions, the sources of history of Muslim women were present in Islamic culture from its incipient period to the present times. In other words Muslim scholars had a plethora of source material that has not been still touched in an interpretative way and had it been expressed in that way it would have lead to the conclusion of some profound results for the guidance of Muslim women today. These sources provide a unique instrument for quantitative and comparative analysis of some of the roles played by women in Islamic society and culture through the centuries.

[1] E.g., *Al-Daw' al- Lāmi*' of Sakhawi.

The main thrust of these classical biographies were clearly interested the most in women whose endeavors were pertinent to the religious-cultural tradition of Islam.

Up until the 10th Islamic century (16th century C.E), compilers of biographical dictionaries seem to have commonly included a section on women at the ends of their works or to have interspersed a number of biographies of women among those of men. In fact, one is amazed at the diligence of Muslim scholars in collecting and sometimes debating details in the biographies of women. To the extent that sources – Qur'ān, *Hadīth*, legal compendia and histories – have been consulted, there is little indication that women were ignored.

Among the biographers are the persons who are considered as the pillars of Muslim scholarship – like Ibn Hajr, Dhahbi, Ibn Athīr, Ibn 'Abd al - Barr, Khatib Baghdadi and others. The number and proportion of women included, the selection of women deemed worthy of inclusion, and the roles played by women whom these biographers have included in their works reflect the view of male authors who documented the great traditions and values of Islamic society and culture. The biographies of many women scholars admitted that they themselves were among "her" students[1]. Some have said that their teachers were among "her" students.[2]

In Islamic culture the biographical genre developed into a major and variegated literary form. Some of the biographies were devoted to specific categories of individuals[3] (*Tabaqāt*); where as others were more general. Many were retrospective – dealing with people who lived from the advent of Islam to

[1] See e.g., Khatib Baghdadi: *Tārīkh Baghdad*, Dar al- Kutub al- 'Ilamiyah, Beruit Lebnon, Vol .14, n.d., pp 445-446.
[2] Ibn Hajr: *Al Durar al- Kāminah*, Vol.1, pp. 544-545.
[3] Like Ibn Sa'd's *Tabaqāt.*

the authors' time. A few focused only on a distant historical period,[1] and others documented the lives of individuals who were the authors' contemporaries.[2] Another important development was the advent of the biographical dictionary devoted to a certain region.[3] This style was followed by the centenary collections.[4]

There is also a varying method of the inclusion of women entries in the classical biographical literature. Some of the compilers placed women in a separate section at the end of their works by the name of *Kitāb al- Nisā'* like Ibn Sa'd in *Tabaqāt*, Mizzi in *Tahdhīb al- Kamāl*, Ibn Hajr in both of his works *Al- Isābah* and *Tahdhīb al- Tahdhīb*, Ibn Athīr in *Usad al- Ghābah*, al-Qaisarani in *Al- Jam'u bain Rijāl al- Sahīhain*, Ibn Hibban in *Al- Thiqāt*, Abu Na'im Isbahani in *Hilyat al- Awliyā'*, Khatib Baghdadi in *Tārīkh Baghdad,* Ibn 'Asakir in *Tārīkh Dimashaq*, Ibn Jawzi in *Sifat al- Safwah,* Sakhawi in *Al- Daw' al- lami'* have done.

Some of the biographers interspersed the women entries among the men which made it too difficult to locate their biographies, but it implies that they are integral to the concept of prominent personalities, like Dhahbi in both of his works *Tadhkirat al- Huffāz* and *Siyar A'lām al-Nubalā'*, Safadi in *Al- Wāfi bi'l Wafiyāt*, Ibn Hajr in *Al-Durar al Kāminah*, Sayuti in *Nazam al- 'Iqyān fi A'yān al- A'yān*, Ibn al- 'Imad Hanbali in *Shadhrāt al- Dhahab* have done.

These works belong to the different epochs of Muslim history. The biographical collections contain the prominent personalities of certain times and places only. The individuals included are by definition elite women in the sense that they are the most outstanding in qualities deemed important by the authors.

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[1] Like Ibn Hajr's *Al- Isābah* and Ibn 'Abd al- Barr's *Al- Isti'āb.*
[2] Like Ibn Hajr's *Al Durar al- Kāminah*.
[3] Like Khatib Baghdadi's *Tārīkh Baghdad* and Ibn 'Asakir's *Tārīkh Dimashaq*.
[4] Like Sakhawi's *Al- Daw' al- lami'.*

Some are members of the governing elite, the economic upper class, or the most prestigious social stratum. Others, however, are slave women or from other humble origin who lived in poverty and seem to be totally detached from political power.[1] Muslim authors of the biographical collections of the classical period did not ignore women. On the contrary, the voluminous amount of information on women contained in this material will occupy volumes.

A few classical biographies devoted solely to women were even produced by the scholars but except one of them they are extinct now and only their references are found in authentic sources. Special mention goes to *Tārīkh al- Nisā'* of Ibn Mundah (d. 395 A.H)[2] and *Tārīkh al- Nisā'* of Abu Musa (d. 581).[3] The only existing work *Tārīkh Mashāhir al- Nisā'* compiled by the scholar namely, Muhammad Ibn 'Ali al- Ma'āfiri who was an Andulusian scholar and compiled his work in Damascus in 581 A.H. [4]

The scholars in the later centuries have also devoted their attention to the compilation of the biographies of famous women only. In the mid-twentieth century, the famous work devoted to the Muslim women *A'lām al- Nisā' fi 'Ālamay al- 'Arab wa'l Islam* compiled by 'Umar Rada Kahalah in five volumes[5] is worth mentioning, he has brought together the biographies of the famous women belonging to the different ages of Muslim history till his time.

To conclude the discussion unlike the other traditions, the *Hadīth* literature along with the rich and massive body of biographical literature produced through centuries is a rich compilation of data on the role of women

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[1] Ruth Roded: *Women in Islamic Biographical Collections*, Lynne Rienner Publishers Boulder and London, 1994, p. 8.
[2] See Ibn Hajr : *Fath al- Bārī*, Vol 7, p.179.
[3] Ibn Athīr : *op.cit.,* Vol 7, p. 138.
[4] C.Waddy: *Women in Muslim History*, Longman, London and New York, 1980, end notes, p. 196 and p.4.
[5] 'U. R. Kahalah: *A'lam al- Nisā',* Mu'assat al- Risalah, Damascus, 10th Ed.,1991, 5 Volumes.

in Islamic society and culture, in fact there is hardly any age for which the Muslims don't have biographical dictionary. A sincere study and analysis of both negates the allegation that Islamic limits of *Hijāb* prevent women from engaging in a variety of endeavors that can give expression to her potentialities and capabilities.Patently from the advent of the Islamic message till our period hundreds and thousands of Muslim women abiding by the rules of *Shari'ah* have participated in every field of Muslim life and have positively and commendably played their roles in building the Muslim society and culture. Moreover, the time demands from a Muslim woman to come forward and to solve her problems herself in a scenario where the Muslim world is under the grip of multi-dimensional *Jahiliyyah*. She has been provided with invaluable material in the light of which she can re-build her position according to the demanded standards of Islam which are shattered sometimes by religious extremism and sometimes by modern *Jahiliyyah*.

The research on the topic *Women and Hadīth* can be further extended under the following headings:

1-a: To collect all the narrations of the women in one collection *Musnad Sahābiyāt* from *Hadīth* literature,

b:- To collect the narrations confinely transmitted by women to women.

2-a: To collect those *ahādīth* pertaining to any issue regarding women,

b:- To construct a socio-cultural history of Muslim women in the Prophetic period on the basis of those *ahādīth*.

3-a: *Usūl* in *Hadīth* literature narrated by women,

b :- To collect all those *ahādīth* narrated confinely by women,

c:- A study on the basis of such *ahādīth* to find in law books and in *Hadīth* books how these narrations have been utilized by *Fuqahā'* and *Muhaddithīn* with special reference to Bukhari and Mu'attā' etc.

4-a: Women in Muslim History,

b: The centenary history of the Muslim women based on rich Muslim biographical literature,

c: Social and economic history of Muslim women in middle ages with a special reference to biographical works of Ibn Hajr *Al-Durar al- Kāminah* and Sakhawi *Al-Daw' al- Lāmi'*.

Sharing the Transmission: Women as *Muhaddithāt*

a) Ummahāt al-Mu'minīn and *Sahābiyāt.*

The *Hadīth* was preserved and transmitted by the *Sahābah* to the later generations through a chain of transmitters. The Prophet صلى الله عليه وسلم has prepared and organized an enthusiastic group of people who preserved each and every action or saying of he Prophet صلى الله عليه وسلم and forwarded the same as a religious duty. The *Sahābiyāt*, who were equally trained in this compaign, were the witnesses of many events of the Prophet's صلى الله عليه وسلم life or gained the information from their other counter part, equally took the pains for the dissemination of this knowledge. In Islamic scholarly enterprise women have played an important and active role side by side with men in all fields of learning. In the science of *Hadīth* – which also forms an out-standing branch of Arabic literature, indeed here also Islam produced a large number of women of great learning on whose testimony and sound judgment much of the edifice of Islam depends.

This chapter deals with the *Muhaddithāt* (female scholars of *Hadīth*).The attempt here will not be to mention an account of their biography but it is attempted to present a general picture of the contribution of women belonging to the early period of Islam and onwards, their contribution to the society to which they belonged , especially that too in the literary field. More confinely our focus will be to highlight their contribution in *Hadīth* literature. The lives of these women recorded and transcribed in the great biographical dictionaries[1] of the classical Islam have aroused the interest not only of Muslim scholars but also of scholars of other traditions.

The contribution of *Sahābiyāt* no doubt surpassed the contribution of women of all generations. The prominent figures among them are *Ummahāt al-*

[1] The literature evolved especially for the preservation of the *Hadīth*.

Mu'minīn especially 'Ā'ishah (R.A) for whose caliber only few among the *Sahābah* have reached. The *Ummahāt al-Mu'minīn* were prominent in propagation and the dissemination of *Hadīth* among people especially among women. Until this period there was no regular system of educational institutions. Learning, therefore, was conceived of first and foremost as an informal, personal process for which the dwellings of *Ummahāt al-Mu'minīn* served as schools for the students of Islam. These served the people in diverse fields of knowledge. These institutions served much to Islam and were also many in number because the Prophet صلى‌الله‌عليه‌وسلم left behind nine *Ummahāt al-Mu'minīn* at the time of his demise. They all were witnesses of the Prophet's private and social life. However, they differed in memorizing and relating the information from the Prophet صلى‌الله‌عليه‌وسلم . In their roles as mothers of the believers (that is what actually the term *Ummahāt al-Mu'minīn* means), the wives of the Prophet صلى‌الله‌عليه‌وسلم continued to be and act, after him, as sources of guidance and inspiration for Muslims. The Muslims were unaware of many issues of the *Shari'ah* and satisfied their inquiries in the presence of the *Ummahāt al-Mu'minīn*. The death of someone among them was considered as the greatest loss even Ibn 'Abbas (R.A) considered it as a sign (*Āyah*) from the sings of Allah.[1]

Besides the *Ummahāt al-Mu'minīn* numerous other *Sahābiyāt* have also contributed in the promotion and dissemination of *Hadīth*. Their contribution in this field is even evident from the *Hadīth* literature itself. In this context it should be emphasized that women were not considered less reliable than men in transmitting information. On the contrary, as already said, the evidence of

[1] Ibn 'Abbās (R.A) was informed about the death of someone among the wives of the Prophet صلى‌الله‌عليه‌وسلم after the *Fajr* prayer and he prostrated he was asked why did he prostrate at that time? He replied that didn't the Prophet صلى‌الله‌عليه‌وسلم said "When you see any sign prostrate then so which sign is the greatest than the demise of the Prophet's wives". See Tirmidhi: *Kitāb al-Manāqib, bāb fi Fadl Ajwāz al-Nabi* صلى‌الله‌عليه‌وسلم.

Sahābiyāt was essential in formulating the Islamic law. But it is very much impossible to enumerate the names and contributions of all them. We will be selective for our discussion. Let us start with the *Ummahāt al-Mu'minīn*. Among them also we will highlight only prominent figures.

The role of *Ummahāt al-Mu'minīn* in the service of *Hadīth*: Unlike other *Sahābiyāt,* the *Ummahāt al-Mu'minīn* got more chances to witness the different dimensions of the Prophet'sصلى‌الله‌عليه‌وسلم life especially they meticulously learned the Prophet's behavior regarding his private life. As already mentioned *Umm al-Mu'minīn* 'Ā'ishah (R.A) excelled in this field and even competed with the great men authourities of her age. Let us throw some light on some aspects of 'Ā'ishah's scholastic carrier.

Umm al-Mu'minīn 'Ā'ishah (R.A)

'Ā'ishah (R.A) was quite a unique personality destined to play a unique and vital role in the history of Islam. She was exceptionally attractive and graceful, affectionate and of radiant countenance, but her greatest endowments were her quick wits and a phenomenal memory. From her father Abu Bakr (RA), she inherited a quite strength and confident attitude. Form his learning, she acquired a good knowledge of the history, the language, the poetry and the lineage of Arabia of relatively well-to-do background, she was brought up dignified and charity-loving. All these character traits combined to make her a most engaging and intriguing personality.

The tasks of leaning the Qur'ān, its secrets and its interpretation, the *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم, and the intricate, complex issues of Islamic jurisprudence and law, are so exacting that only a person with the

extraordinary intellectual abilities could have been equal to them. Her intellectual bent of mind made her possible to become the authority in many subjects of Islamic learning besides having mastered the other secular fields of learning.

The life of ‘Ā’ishah (R.A) is a notable model for the students of Islam especially for women in whose character they can find a complete guide in a feminine nature. Besides the classical biographies related a detailed account of her life and career,[1] ‘Ā’ishah (R.A) has been the subject of numerous scholarly works of the reputed scholars of the world henceforth, the different aspects of her life have been well analyzed.[2] The different *Hadīth* books itself contain a good deal of her glorious deeds and virtues.

She did not graduate from any university there were no universities as such in her day but still her utterances are studied in faculties of literature, her legal pronouncements are studied in colleges of law and her life and works are studied and researched by students and teachers of Muslim history.

One of the greatest merits of ‘Ā’ishah (R.A) lays in her unfailing, unselfish devotion to the Prophet صلى‌الله‌عليه‌وسلم as a Muslim and as a wife. She was intelligent enough to appreciate the honour and privilege Allah accorded to her in the role of the Prophet’s صلى‌الله‌عليه‌وسلم wife and mother of the faithful. When she was confronted with choice between continuing the life of austere simplicity as the Prophet’s wife or a life of luxury and comfort in separation from him, she chose the farmer unhesitatingly.[3] After the Prophet’sصلى‌الله‌عليه‌وسلم demise ‘Ā’ishah continued to play a leading role in the society.

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[1] See her biography in Ibn Hajr’s: *Al-Isābah*, Ibn ‘Abd al-Barr’s : *Al-Isi‘āb,* Dhahbi’s *Siyar A‘lām al -Nubalā’*, Ibn Athīr’s : *Usad al-Ghabah* etc.

[2] E.g. the works of Abd al-Muhsin Baghdādi (d. 489. A.H), Zarkashi (d. 745 A.H), Sayuti (d.911.A.H) and others.

[3] Qur’ān: 30:20 and Bukhari: *Kitāb al-Tafsīr, bāb Ya Ayyhal Nabi Qul li Azwayika*.

Difficult circumstances tested and proved her strength of mind and character. Not only did she participate in many military expeditions, accompanying the Prophet صلى‌الله‌عليه‌وسلم, but she came through unshaken from the affair of the *Ifk*[1] when her chastity was questioned, ‘Ā’ishah (R.A) innocence was revealed in a Qur’ānic revelation, whence her title *al-Mubarra’ah* (the acquitted one) and *al-Saddīqah* (the truthful) became famous. It is asserted that she was chosen by Allah to be the wife of the Prophet صلى‌الله‌عليه‌وسلم . Imam Bukhari reported that twice the angle showed him the image of ‘A’ishah in dream and told him that she was his wife[2] in this world and as well as in the next world.[3]

The bulk of ‘Ā’ishah’s vast treasure of knowledge was obtained while she was still quite young. In her early childhood she was brought up by her parents about whom she herself said, “I never remembered my parents believing in any other religion other than the true religion (i.e. Islam)”.[4] Moreover, she was brought up under the patronage of her father who was greatly liked and respected for his sacrifices for the cause of Islam[5] and for he was a man of wide knowledge, gentle manners and an agreeable presence. Abu Bakr (R.A) the father of ‘Ā’ishah (R.A) was above all the dearest friend of the

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[1] The affair of *Ifk* developed as the Prophet صلى‌الله‌عليه‌وسلم was coming home from the invasion of Banu al-Mustaliq. ‘Ā’ishah (R.A) was left behind the carvans and had to be escorted home by the *Sahābi Safwān bin al-Mu‘attal*. On seeing her entering Madinah , behind the main body of the Muslim army, being led by Safawan, the tongues of the hypocrites raged with slander. The accusation was very hard on ‘Ā’ishah (R.A). However, she kept herself confined to her-self, weeping out the day, and spending the right in sleepless anxiety and depression. Yet her hope in the mercy and justice of Allah never faded. It was this hope in Allah, this trust in Him, that sustained her and kept her alive.

[2] Bukhari: *Kitāb al-Ta‘bīr, bāb Kashaf al-Mar‘ah ….* and *bāb Thiyāb al-Harīr….*

[3] Tirmidhi: *Kitāb al-Manāqib*, *bāb Fadl ‘Ā’ishah* (R.A) and Ibn Athīr: *op.cit*., Vol.7, p.188.

[4] Bukhari: *Kitāb al-Manāqib, bāb Hijrat al-Nabi wa Ashabihi….*

[5] The Prophet صلى‌الله‌عليه‌وسلم was asked about the person he liked most. He replied ‘Ā’ishah (R.A) he was asked among men heصلى‌الله‌عليه‌وسلم said her father. See Bukhari: *Kitāb al-Maghāzi, bāb Ghuzwat al-Salāsil*.

Prophet صلى‌الله‌عليه‌وسلم who was a frequent visitor to their home since the very early days of his mission. ‘Ā’ishah (R.A) say “… and [I don’t remember] a single day passing without our being visited by Allah’s Messenger صلى‌الله‌عليه‌وسلم in the morning and in the evening….” [1] While she was still a playful girl[2], she came under the loving care and attention of the Prophet صلى‌الله‌عليه‌وسلم himself whose dwelling became the place of descent of the revelation. She enjoyed the constant company of the Prophet صلى‌الله‌عليه‌وسلم as his favourite wife for about eight and a half years.[3] Known for her formidable memory, as the wife of the Prophet صلى‌الله‌عليه‌وسلم and close companion, she acquired from him knowledge and insight such as no woman has ever acquired. She naturally enjoyed the intimate company of the Prophetصلى‌الله‌عليه‌وسلم and free access to him than any other of his *Sahābah*. This nearness to the Prophet صلى‌الله‌عليه‌وسلم made her possible to directly learn the verses, the orders and the essence of the Divine Message. ‘Ā’ishah’s major contribution was in the areas of religion and knowledge. She preserved for *Ummah* a good proportion of the *ahādīth* of the Prophetصلى‌الله‌عليه‌وسلم and in doing so she became one of Islam’s leading jurists. Many prominent and learned *Sahābah* sought knowledge from her. She not only narrated many *ahādīth* form the Prophet صلى‌الله‌عليه‌وسلم , but had also an excellent grasp on the Qur’ānic Knowledge and its meanings. She was a playful girl when she used to learn the Qur’ānic verses, learned them and precisely grasp the time and space of their revelation. Moreover, ‘Ā’ishah (R.A) more than anyone else, kept a record of a great deal of the private life of the Prophetصلى‌الله‌عليه‌وسلم .

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[1] Bukhari: *Kitāb al-Manāqib, bāb Hijrat al-Nabi wa Ashabihi….*

[2] ‘Ā’ishah (R.A) said, The Prophet صلى‌الله‌عليه‌وسلم married her when she was a girl of six (years) (i.e. the marriage contract was written) and the marriage was consummated when she was a girl of nine years of age, the woman came to her while she was playing on a swing and made her ready and took her to the Prophetصلى‌الله‌عليه‌وسلم . See Abu Dawūd: *Kitāb al-Adab, bāb fi ’l Urjūhah* and Bukhari: *Kitāb al-Fadā’il, bāb Tazwīz al-Nabi* صلى‌الله‌عليه‌وسلم *‘Ā’ishah….*

[3] Dhahbi: *Tadhkirat al-Huffāz,* Vol.I, p. 45.

The virtues of 'Ā'ishah (R.A): In practice 'Ā'ishah (R.A) discharged her role as professor of religion, law, history and as biographer of the Prophet's life. About her intellectual capability her nephew 'Urwah asserts that she was proficient not only in *Fiqh* but also in medicine and poetry.[1]

'Ali bin Mashar says that 'Ā'ishah was the most scholarly person in the sciences of Qur'ān, inheritance, poetry, history of the Arabs, their genealogy and was most competent in distinguishing between *Halāl* and *Harām* (lawful and unlawful).[2]

It is not surprising that her superior knowledge and reliabity were established in *Hadīth* books and repeated by later biographers. The Prophet صلى‌الله‌عليه‌وسلم himself spoke highly of her merits. He says that "… among my wives while I was with her under the same sheet the *Wahi* [revelation] was not revealed unto me except when I was with her ['Ā'ishah R.A]".[3] Once the Prophet صلى‌الله‌عليه‌وسلم told 'Ā'ishah (R.A) that "…this is Jibriel greeting you".[4] Moreover, the Prophet صلى‌الله‌عليه‌وسلم also said, "Many amongst men attained perfection but amongst women none attained perfection except, Maryam, the daughter of 'Imrān, and Āsiyah, the wife Pharoah. And the superiority of 'Ā'ishah to other women is like the superiority of *Tharīd*[5] to other meals".[6]

Above all Allah often has blessed the Muslims through 'Ā'ishah (R.A). This is what Usaid bin Hudiar – a *Sahābi* remarked about her, "O the family of Abu Bakr! This is not the first blessing of yours",[7] when because of lost of her

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[1] Ibn Athīr: *op.cit.,* Vol.7,p.189.
[2] Sayuti*: Musnad 'Ā'ishah*, trans. W. 'Uthmān, 'Atiqād publishing House, New Delhi, 2000, Preface p.(ج)
[3] Bukhari: *Kitāb Fadā'il Ashāb al-Nabi*صلى‌الله‌عليه‌وسلم , *bāb Fadl 'Ā'ishah*.
[4] *Idem*.
[5] A kind of meal, an Arabic dish.
[6] Bukhari: *Fadā'il Sahābah, bāb Fadl 'Ā'ishah*.

[7] Bukhari: *Kitāb al-Tayammum*, *bāb Falam Tajudu Mā'*.

necklace the Prophet صلى‌الله‌عليه‌وسلم and his *Sahābah* were detained in a journey at a place having no facility of water. Thereupon Allah revealed the Divine verses of *Tayammum*[1] and alternative to *Wudū'* (ablution) that caused easiness in the life of Muslims for ever. Usaid bin Hudair (R.A) also addressed to 'Ā'ishah by saying, "May Allah reward you handsomely. By Allah, whenever you had a difficulty, Allah took you out of it and brought with it, a blessing for the Muslims."[2] Imam Zarkashi (d.794 A.H) who besides has provided a unique treasure of 'Ā'ishah's scholastic carrier, has also collected from the sources forty such merits of 'Ā'ishah (R.A) which she didn't share with any other wife of the Prophet صلى‌الله‌عليه‌وسلم .[3] The people also had realized the position of 'Ā'ishah (R.A) and her designation before the Prophet صلى‌الله‌عليه‌وسلم .They, therefore, preferred to send their gifts to the Prophet صلى‌الله‌عليه‌وسلم when it was the turn of 'Ā'ishah (R.A), the thing that perturbed other *Ummahāt ul-Mu'minīn*.[4] It was only she in whose presence the Prophet صلى‌الله‌عليه‌وسلم received revelations and died in her arms and was buried in her house.[5]

'Ā'ishah (R.A) was brought up in an intellectual atmosphere where she learnt the importance of knowledge, therefore she developed into an intelligent person who frequently asked and inquired things and was very attentive in clarifying and investigating the issues. This quality of 'Ā'ishah (R.A) was greatly acknowledged. Ibn Abu Muliakah said, "Whenever 'Ā'ishah (R.A) heard anything which she did not understand, she used to ask again till she understood it completely".[6] It was on account of her extensive knowledge that numerous *Fuqahā'* among *Sahābah* sought her advice for solution of the

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[1] Rubbing of hands and face with clean earth in absence of water. This is performed instead of *Wudū'* (ablution) and *Ghusul* (bath) (in case of *Janābah* etc) when water is not available or under other circumstances etc.
[2] Bukhari: *Kitāb al-Tayammum, bāb Idha Lam Yajid Mā'.*
[3] Zarkashi: *Al-Ijābah,* Al-Maktabah al-Islami, Beruit, 2000,4th Ed., pp.49-77.
[4] Bukhari : *Kitāb al-Fadā'il, bāb Fadl 'Ā'ishah.*
[5] *Ibid* : *Kitāb al- Janā'iz, bāb ma ja' fi Qabr al-Nabi.*
[6] *Ibid*: *Kitāb al- 'Ilm, bāb man Sami' Shai'an….*

difficult issues. A large group of people among *Sahābah* and *Tabi'ūn* have learned judicial understanding of *Hadīth* from her.[1] She was consulted for advice concerning questions of inheritance[2] which required a highly skilled mathametical mind. Abu Musa al-Ash'ari once said, "If we [the *Sahābah* of the Prophet صلى الله عليه وسلم] had any difficulty on a matter, we asked 'Ā'ishah about it and we found knowledge with her in that matter."[3]

The sagacity of 'Ā'ishah (R.A) in different fields: 'Ā'ishah (R.A) is regarded as on of the earliest and best *Fuqahā'* [4] among *Sahābah*.[5] Imam Zuhri has authoritatively asserted that she is the best *Faqīhah* of all *Faqīhāt* [6] of *Ummah*.[7] *Ummah*.[7] 'Ā'ishah (R.A) used to give *Fatāwa* (legal opinions) after the demise of the Prophet صلى الله عليه وسلم during the Caliphate of Abu Bakr (R.A) and 'Umar (R.A) and until her death. Her name is enumerated among those one hundred and thirty nine (approximately) persons among *Sahābah* whose *Fatāwa* have been preserved. Their names have been categorized under three groups. 1. Those who gave *Fatāwa* extensively 2. Those who gave an average number of *Fatāwa* 3. and those who gave small number of *Fatāwa*. In the first group only seven *Sahābah* could make their entry and 'Ā'ishah (R.A) is one among them. If the *Fatāwa* of each of them will be compiled separately they will constitute a large book.[8] Moreover, Ibn Hazm enumerated the names of those *Sahābah* whose *Fatāwa* regarding the *Ahkām* (orders of the *Shari'ah*) have been greatly narrated, he has preferred to place the name of 'Ā'ishah

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[1] Dhahbi: *Tadhkirat al-Huffāz*, Vol.1, p.45.
[2] Ibn 'Abd al-Barr: *op.cit.*, Vol.4,p.348.
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.349.
[4] *Fuqahā'* plural of *Faqīh.*
[5] Zarkashi: *op.cit.,* p.65 and Dhahbi: *Tadhkirat al-Huffāz*, Vol.I,p.45.
[6] Plural of *Faqīhah.*
[7] Dhahbi: *Siyar A'lām al-Nubalā'* ***pending***
[8] Ibn Imad Hanbali: *Shadhrāt al-Dhahab,* Dar al-Kutub , *'Ilm*iyyah, Beruit Lebnon, n.d., Vol.I, p.62.

(R.A) in the beginning of all.[1] She has greatly served to Islam. Imam Hākim – a prominent *Muhhadith* says about ‘Ā’ishah (R.A) that one-fourth of the *Shari‘ah* has been received from her.[2]

‘Ā’ishah (R.A) not only possessed a great amount of knowledge but also took an active part in education and social reform. The men and women came from far and wide to benefit from her knowledge.[3] In particular, women learned learned a great deal from her. Besides answering enquires, she took boys and girls, some of them orphans, into her custody and trained them under her care and guidance. This was in addition to her relatives who received instructions from her. Her house thus became a school and an academy. As a teacher she had a clear and pessuasive manner of speech. Her power of oratory has been described in superlative terms of Ahnaf bin Qais who said, “I have heard speeches of Abu Bakr and ‘Umar, ‘Uthman and ‘Ali and the *Khulafā’* upto this day, but I have not heard speech more persuasive and more beautiful from the mouth of any person than from the mouth of ‘Ā’ishah”.[4] Her students felt proud proud of her and acknowledged her merits. Masrūq – one of her students when narrated *ahādīth* on ‘Ā’ishah’s (R.A) authority he used to say, “It was reported to me by the truthful, the daughter of truthful, the beloved of the beloved of Allah”.[5]

‘Ā’ishah (R.A) among the scholars: The service of this great lady to Islam is highly acknowledged by the scholars of different ages. Not only her character was the subject of exclusive attention of the scholars of the classical period[6] but but she has got a prominent place in the classical *Hadīth* literature itself and in

[1] Zarkashi: *op.cit.*, p.65.
[2] Zarkashi: *op.cit.*, p.65.
[3] *Ibid*: p.47.
[4] *Ibid*: p.63.
[5] Ibn Hajr: *Al- Isābah*, Vol.4, p.349.
[6] E.g., Imam Dhahbi has written a book on ‘Ā’ishah (R.A) see *Tadhkirat al-Huffāz*, Vol.I,p.46.

the biographical dictionaries of the scholars of early Islam. Numerous instances of the criticism of *ahādīth* by ‘Ā’ishah (R.A) which show how keen her critical faculty was, are collected by distinguished scholars. Her great intellectual caliber was first exclusively analyzed by a scholar of 5th century A.H – Abu Mansūr ‘Abd al-Muhsin al-Baghdadi (411-489 A.H). He has tried to collect the critiques of ‘Ā’ishah (R.A) against other *Sahābah* regarding *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. The work was further developed and enriched by Muhammad bin ‘Abd al-Allah Zarkashi (d. 745 A.H) who often quotes Baghdādi in his book namely *Al-Ijābah li Iyrād fi mā Istadrakathu ‘Ā’ishah ‘ala al-Sahābah*. The same book was edited and researched by Sa‘id al-Afgani (1909-1997 A.D) which was first published from Damascus in 1939 A.D. Moreover, the renowned scholar of 9th century (A.H) Sayuti (d. 911 A.H) made an abridgement of Zarkashi’s book and re-edited the same under juristic topics by the name of *‘Ayn al-Isābah fi mā Istadrakathu ‘Ā’ishah ‘ala al-Sahābah.*[1] The book has infact served as the source material for the scholars of the later centuries. Sayuti has also collected the narrations of ‘Ā’ishah (R.A) mentioned in the different works of *Hadīth* into his collection namely *Musnad ‘Ā’ishah min Jawāmi‘ al-Kabīr fi ’l-Hadīth* .[2] This is the great source for the pursuit of research to highlight the capabilities of ‘Ā’ishah (R.A) regarding the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم , how she had mastered the subject.

The role of ‘Ā’ishah (R.A) in the development of *Hadīth* literature: ‘Ā’ishah’s personality is infact the archetype of *Muhaddithāt*. She has safeguarded a vast bulk of *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم for the coming generations. Would not she be, a fair part of it would have lost especially the Prophet’s صلى‌الله‌عليه‌وسلم conduct regarding his domestic and familial affairs.

[1] Zarkashi preface: *op.cit.*, pp.15-16.
[2] The book has been translated into Urdu and its *ahādith* were also further researched by Wasim ‘Uthman Muhammad ‘Uthman al-Madani published by ‘Atiqād publishing House, New Delhi, n.d.

Many of these pertain to some of the most intimate aspects of personal behavior which only someone in ‘Ā’ishah’s (R.A) position could have learnt. However, she used to ask the Prophet صلى‌الله‌عليه‌وسلم regarding every issue confronting him and has gained much by this approach. She has been bestowed with enough opportunity to disseminate the knowledge she learnt from the company of the Prophet صلى‌الله‌عليه‌وسلم. At the time of the Prophet’s صلى‌الله‌عليه‌وسلم demise, she was about eighteen years old, and she lived more than forty years after him. [1] She has left an unforgettable account of the Prophet’s patrimony, transmitted and explained that to *Sahābah* and the generation following them.

Her sharp memory and strenuous efforts to memorize every word and deed of the Prophet صلى‌الله‌عليه‌وسلم she witnessed or heard made her authority for the *Sahābah* to turn to. This is witnessed by the statement of Abu Musa al-Ash‘ari (R.A), “If we *Sahābah* of the Messenger of Allah had any difficulty on a matter, we asked ‘Ā’ishah (R.A) and found the knowledge with her about it”.[2] The *Sahābah* even used to consult her in matters where they differed among themselves and find satisfactory answers that terminated all disparities and doubts. Once ‘Abd al-Allah bin ‘Umar (R.A) was told that Abu Huriarah (R.A) reported on the authority of the Prophet صلى‌الله‌عليه‌وسلم that “Whoever accompanies the funeral procession will have a reward equal to one *Qirāt*”.[3] ‘Abd al-Allah said, ‘Abu Huriarah talks of an enormous reward”. For the confirmation of his report Abu Huriarah (R.A) took him to ‘Ā’ishah. She attested Abu Huriarah’s narration and said, “I heard Allah’s Messenger

[1] Zarkashi: *op.cit.,* p.44.
[2] Ibn Hajr: *Al-Isābah* , Vol.4, p.249 also Tirmidhi: *Kitāb al-Manāqib, bāb Fadl ‘Ā’ishah*.
[3] A special weight; sometimes a very great weight like *Uhad* mountain 1 *Qīrat* = ½ *Dāniq* and 1 *Dāniq* = 1/6 *Dirham*.

صلى‌الله‌عليه‌وسلم saying like that." Thereupon 'Abd al-Allah grieved and said, "We have lost numerous *Qirāt*".[1]

Likewise 'Amr bin 'Ās (R.A) once bought a coverlet. 'Umar (R.A) asked him about the coverlet, he said that he would buy that and had intention to give that in *Sadaqah* (charity). After a long time they again met and 'Umar (R.A) asked 'Amr (R.A) about that coverlet. He told that he had given that in *Sadaqah* to Ruqayyah Maziniyyah (his wife). 'Umar (R.A) enquired and said did he think that he had done *Sadaqah*. 'Amr (R.A) responded positively and added that he heard the Prophet صلى‌الله‌عليه‌وسلم saying, "Whatever you give them [your wives] will be your *Sadaqah* to hem [i.e. it will bring a reward of *Sadaqah* for you]". 'Umar (R.A) did not accept. Thereupon 'Amr (R.A) took him to 'Ā'ishah (R.A) who confirmed Amr's report. 'Umar (R.A) regretted then and said, "Why was I unaware of it, the business debarred me".[2] Thus 'Ā'ishah (R.A) served as a source of reference for the people.

'Ā'ishah (R.A) comprehension and maturity reached the apex after the demise of the Prophet صلى‌الله‌عليه‌وسلم and she mastered every field of Islamic learning. Although the expansion of Islam led many *Sahābah* to different provinces of the Islamic world yet Madinah remained the hub of the knowledge and the habitation of *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم . The presence of 'Ā'ishah in Madinah greatly contributed in this manner. Wherever in Islamic world people faced any problem, they used to write to *Sahābah* for solution, the status of 'Ā'ishah (R.A) among them was that of a teacher. 'Umar (R.H) used to direct every such matter to 'Ā'ishah (R.A) belonging to women or to the private life of the Prophet صلى‌الله‌عليه‌وسلم , nobody either men or women among the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم competed her in this respect.[3] She

[1] Bukhari: *Kitāb al-Janā'iz, bāb Fadlu Ittibā' al-Janā'iz.*
[2] Zarkashi: *op.cit*., pp.88-89.
[3] *Ibid*: preface , p.4.

often corrected reports or *Fatāwa* of *Ulamā'* among *Sahābah* if they errred due to the ignorance or lack of information. Thus 'Ā'ishah (R.A) became well-known for her ability and mastery over the knowledge and the reputed *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم recoursed to her opinion like her father Abu Bakr , 'Umar 'Abd al-Allah bin 'Umar , Abu Huriarah, Ibn 'Abbās and Ibn Zubair (R.A).[1] It is interested to note in the history of Muslim women that a women in early period of Islam achieved such a caliber in society that the venerable personalities acknowledged her ability and were proud to be counted among her students. Infact, the life of 'Ā'ishah (R.A) is a glorious example of the intellectual history of Muslim women.

1. The position of 'Ā'ishah (RA) among the *Mukathirīn* narrators (i.e. the reporters of many *ahādīth*)[2] and in *Kutub Sittah:* The *Sahābah* differ in narrating the *Hadīth* from the Prophet صلى‌الله‌عليه‌وسلم .There are some *Sahābah* who narrated thousands of *ahādīth* while some other narrated only a single *hadīth* or did not narrate at all.[3] However, 'Ā'ishah (R.A) is one of the six persons[4] who are called *Mikathirīn al-Riwāyah* [5]. The narrations of these *Sahābah* are found in ample quantity in *Hadīth* literature and exceed the narrations of other *Sahābah*. 'Ā'ishah (R.A) is said to have reported two thousand two hundred and ten *ahādīth*[6] in general and possesses the 4th rank among the *Mukathirīn Sahābah*[7]. But so far as her narrations in *Kutub Sittah* are

[1] *Ibid*: pp. 81-165.
[2] The person called *Mukhathir al-Riwāyah* is the *Sahābah* who narrated more than a thousand *ahādith* from the Prophet صلى‌الله‌عليه‌وسلم see Ahmad Shakir: *Al-Bā'ith al-Hathīth*, Maktabah Dar al-Fihā', Damascus, 1st Ed., p.176.
[3] There are numerous reasons responsible for this for details see Abu Zahu : *Al-Hadīth wa'l Muhadithūn,* Al-Ri'āsat al-'Āamah*,* Riyad Saudi Arabia, II Ed., pp.147-148.
[4] The other being Abu Huriarah, Ibn 'Abbās, Ibn 'Umar , Jabir and Anas bin Mālik (R.A).
[5] Sayuti: *Tadrīb al- Rāwī* , Vol.2, p.216-217.
[6] Zarkashi: *op.cit.*, p.44 , and *Ibid*: Vol.2, p.217.
[7] Sayuti: *Tadrīb al- Rāwī* , Vol.2, pp.217-218.

are concerned, she occupies the 2nd position after Abu Huriarah (R.A).[1] There are three thousand three hundred and eighty narrations of Abu Huriarah in *Kutub Sittah* and the number of 'Ā'ishah's narrations in them is two thousands and eighty one.[2] Among them Imam Bukhari and Imam Muslim are agreed upon one hundred and seventy four *ahādīth*. Fifty four and sixty eight *ahādīth* among them are respectively mentioned by the Imams individually in their works.[3] Therefore, in general the number of 'Ā'ishah's narrations in *Sahīhain* is two hundred and ninety six. If all her narrations are not collected by Bukhari and Muslim yet according to their subject-matter 'Ā'ishah's narrations form a formidable portion of these two seminal works of *Hadīth* because almost all the narrations of 'Ā'ishah (R.A) which these two Imams have compiled pertain to the subject of *Ahkām*. This is witnessed by Abu Hafas Miyanji (d. 580 A.H) who says , "The books of Bukhari and Muslim contain twelve hundred *ahādīth* pertaining to the subject of *Ahkām*, 'Ā'ishah is the transmitter of two hundred and ninety six[4] *ahādīth* in both of the books and among them only a few don't belong to the subject of *Ahkām*".[5]

2.The privilege of 'Ā'ishah's (R.A) reportage: The ample recording of the *Hadīth* is not mere privilege and advantage of 'Ā'ishah (R.A) but along with this she had the power of keen understanding and clear argumentation in discussing and deducing the causes and rationale of the reports she narrated. This quality of 'Ā'ishah (R.A) has been greatly acknowledged and only a few people among *Sahābah* compete with her. There are numerous such examples scattered in *Hadīth* literature. Often it happens that a *hadīth* is narrated by

[1] Although her narrations are found also in other works of *Hadīth* see e.g. Mizzi: *Tahfat al-Ashrāf* , Vol.11, pp. 397-398 and p.406 and *Al-Fahāris,* pp.139-140.
[2] To verify this number see Mizzi: *Tahfat al-Ashrāf , Musnad 'Ā'ishah* ,Vol. 11, pp.348-488 and Vol. 12, pp.1-448.
[3] Zarkashi: *op.cit.*, p.44.
[4] The term used in the quotation is *Nīf* means a number from 3-9. Therefore, the number may increase slightly.
[5] Zarkashi: *op.cit.,* p.65.

many *Sahābah* and ‘Ā’ishah (R.A) too narrates the same but in her reportage she also mentions the reason and wisdom behind it which increases it importance. Sometimes it becomes the reason for more interest for practicing that verdict of the Prophet صلى‌الله‌عليه‌وسلم . E.g. about taking of ritual bath on Friday ‘Abd al-Allah bin ‘Umar, Abu Sa‘īd Khudri and ‘Ā’ishah (R.A) narrate that one should take bath. The first two *Sahābah* only mention that the bath is obligatory but ‘Ā’ishah (R.A) also mentions its reason she says:

كان الناس‌يتنابون يوم الجعةمن مناز لهم والعولى فيأتون‌فى الغباريصيبهم الغبار والعرق فيخرج‌منهم العرق فأتى‌رسول‌الله‌صلى‌الله‌عليه‌وسلم إنسان‌منهم وهو عندى فقال‌النبى‌صلى‌الله‌عليه‌وسلم لوانكم تطهَّرتم ليومكم هذا۔

> The people used to come from their abodes and from al-‘Awali [i.e. out skirts of Madinah upto a distance of four miles or more from Madinah]. They used to pass through dust and used to be drenched with sweat and covered with dust; so sweat used to trickle from them. One of them came to Allah’s Messenger صلى‌الله‌عليه‌وسلم who was in my [house]. The Prophet صلى‌الله‌عليه‌وسلم said to him, ‘I wish that you keep yourself pure and clean on this day of yours [i.e. take a bath].[1]

‘Ā’ishah (R.A) further explains in one more statement the cause for Friday bath:

كان الناس‌مهنة انفسهم وكانوا إذا راحوا‌إلى الجمعة راحوافى هيئتهم فقيل لهم لواغتسلتم

> The people used to work [for their livelihood] and whenever they went for the Friday prayer, they used to go to the *Masjid* in the same shape as they had been in work. So they were asked to take a bath on Friday.[2]

[1] Bukhari: *Kitāb al-Jamu‘ah, bāb min Ayna tuti al-Jamu‘ah….*
[2] *Idem.*

Once the Prophet صلى‌الله‌عليه‌وسلم ordered that the meat of sacrificial animal on the day of *'Id al-Adha* should not be kept after the three days of its slaughter. 'Abd al-Allah bin 'Umar (R.A) and Abu Sa'īd al-Kudri[1] took that order for ever. When 'Ā'ishah (R.A) heard she said:

الضحية كنانملحمنه فنقدمبهإلىالنبىصلىاللهعليهوسلم باالمد ينةفقال لاتأكلوا إلاثلاثة ايام وليست بعز يمة ولكنأراد أن نطعممنه واللهاعلم

> We used to salt some of the meat of sacrifice and present it to the Prophetصلى‌الله‌عليه‌وسلم at Madinah. Once he said, "Do not eat [of that meat] for more than three day". That was not a final order, but [that year] he wanted us to feed of it to others, Allah knows better.[2]

In one more narration of 'Ā'ishah (R.A) she clearly mentions the real cause of the prohibition of eating the meat beyond three days. Someone asked her about its prohibition and she answered.

...لاولكنقلمن كان يضحىمنالناسفاحبان يطعممنلم يكن يضحى....

> …no but in these day the people who slaughtered the sacrifices were less so heصلى‌الله‌عليه‌وسلم wished to feed them who could no sacrifice….[3]

3. Some of her own expressions in *Hadīth* literature: 'Ā'ishah (R.A) was very eloquent and persuasive in her speech.[4] Although she was much cautious in narrating the sayings of the Prophet صلى‌الله‌عليه‌وسلم in their own original form yet wherever in *Hadīth* her own expressions – describing certain conditions, were preserved, they added in beautifying their literary value. For example she narrates the condition of the *Wahi* (Divine inspiration) when it started to reveal unto the Prophetصلى‌الله‌عليه‌وسلم she says:

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[1] *Ibid*: *Kitāb al-Adāhi, bāb ma Yu'kalu min Luhūm al-Adahiyyah*....
[2] Bukhari: *Kitāb al-Adāhi, bāb ma Yu'kalu min Luhūm al-Adahiyyah*....
[3] Tirmidhi: *Kitāb al-Adāhi, bāb Karāhiyat akli Adhiyah*.
[4] Zarkashi: *op.cit.*, p.63.

...اول مابدئ به رسول الله صلى الله عليه وسلم من الوحى الرويا الصالحة فى النوم فكان لايرى رؤيا إلا

جاءت مثل فلق الصبح....

...The commencement of the [Divine] inspiration to Allah's Messenger صلى الله عليه وسلم was in the form of righteous good [true] dreams which came true like bright daylight.... [1]

When the Prophet صلى الله عليه وسلم was being inspired (Divinely) the sweat used to drop form his body 'Ā'ishah (R.A) describes it as:

مثل الجمعان

The sweat was dropping from his body like pearls rolling down.[2]

The incident of *Ifk* was very hard on 'Ā'ishah (R.A). She kept herself confined to her weeping out the day, and spending night in sleepless anxiety and depression. She describes her condition of suffering from insomnia in words:

ولااكتحل بنوم

I did not stain my eyes with the collyrium of sleep.[3]

The famous tale narrated by 'Ā'ishah (R.A), namely the *hadīth* of Umm Zar'ah, mentioned in *Sahīh Bukhari*[4] is a masterpiece of Arabic literature. The scholars have written detailed commentaries and have also added marginal notes to the *hadīth*.

4. The excellence of 'Ā'ishah's reports for revealing the mysteries of *Shari'ah*: To unfold the mysteries and secrets of *Shari'ah* is a matter of high

[1] Bukhari: *Kitāb Bad' al-Wahi, bāb Kaifa kān Bad' al-Wahi....*
[2] *Ibid* : *Kitāb al-Maghāzi, bāb hadīth Ifk.*
[3] Bukhari: *Kitāb al-Maghāzi, bāb hadith Ifk.*
[4] *Ibid*: *Kitāb al-Nikāh, bāb Husun al-Ma'āshirat Ma' al-Ahl....*

expertise in Islam. It involves a keen understanding of the sources of *Shari'ah* and a subtle acumen for understanding the essence of things. Only a few persons among *Sahābah* have entered in this field of scholarship. However, 'Ā'ishah (R.A) has greatly contributed and has excelled in this field. With her supreme command on knowledge and experience, she has unlocked the doors of secrecy to explicate the concealed truths behind the Divine arrangements of the events and orders of the *Shari'ah.* She has provided significant explanations regarding the matters belonging to the subjects like – the order of the Qur'ānic revelations, the cause for the success of Islam in Madinah, the condition of prayer and *Taqsīr* (shortening) of prayers, the real meaning of the *Hijrah*[1] etc. The following are some of the examples.

i. **The order of the Qur'ānic revelations:** There are numerous differences between the chapters of the holy Qur'ān revealed before *Hijrah* and after (*Makki* and *Madani Surah*s). For example, there is stress on the fundamentals of faith and on the matters of Hereafter in the chapters revealed before *Hijrah*. But in converse, the chapters revealed after *Hijrah* comprise of do's and don'ts of the *Shari'ah*. When the people – whom the Qur'ān first addressed, knew the importance of the faith and became aware of the truth of this world and their position in it, they were further appealed for the practical aspect of their belief. Therefore, the orders of the *Shai'ah* were revealed. Since 'Ā'ishah (R.A) dug more deeply and precisely into the significance of the holy Qur'ān and the situations in which the Qur'ān was revealed therefore, was familiar with these distinctions in modes of Qur'ānic revelation. Her narration about the order of the Qur'ānic revelation in *Sahīh Bukhari* reads:

...انمانزلاولمانزلمنه سورة منالمفصل فيها ذ كرالجنة والنار حتىإذا ثابالناس إلىالاسلام نزل

[1] The emigration of the Prophet صلىاللهعليهوسلم from Makkah to Madinah in 622 C.E.

الحلال والحرام ولونزلأولشيئ لاتشربواالخمر لقالولاندع الخمرابدا ولونزلا تزنوالقالوالاندعالزناابدا لقد نزل بمكةعلىمحمدصلىاللهعليهوسلموإنىلجاريةالعب بلالساعةموعدهم والساعةأدهىوأمرومانزلت سورةوالنساءإلاوأناعنده....

> … [Be informed] that the first thing that was revealed thereof was a surah [chapter] from *al-Muffasal,* [lengthy chapters of the holy Qur'ān] and in it was mentioned paradise and Fire. When the people embraced Islam, the verses regarding legal and illegal things were revealed. If the first thing to be revealed was: 'Do not drink alcoholic drinks', people would have said, 'We will never leave alcoholic drinks,'and if there has been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse'. While I was a young girl of playing age, the following verse was revealed in Makkah to Muhammad صلىاللهعليهوسلم : Nay! But the Hour is their appointed time [for their full recompense], and the Hour will be more grievous and more bitter'[1]. *Surah al-Baqarah* [The cow] and *Surah al-Nisā'* [the Women] were revealed while I was with him….[2]

ii. **The cause for the success of Islam in Madinah:** To narrate the events of history with philosophical analogies and interpretations is a new margin in the science of historiography. But 'Ā'ishah's (R.A) narrations has produced its example quite long before.

There was a brutal civil war among the different tribes of Madinah before the advent of Islam and most of their chieftains were killed.The people of Madinah had been smashed by their internal wars. Therefore, when the Prophet صلىاللهعليهوسلم started his *Da'wah* in Madinah, everybody welcomed it and regarded him a saviour for them. Since Madinan tribes had already lost their chiefs therefore, there was no hindrance for the Prophet صلىاللهعليهوسلم.

[1] Qur'ān : 54:46.
[2] Bukhari: *Kitāb Fadā'il al-Qur'ān, bāb Ta'līf al-Qur'ān.*

Consequently before the Prophet's *Hijrah* to Madinah, the land of Madinah was made fertile for the advancement of *Da'wah.* The fact has been revealed to us by 'Ā'ishah (R.A). She says:

كان يوم بعاث يوماقدم االله لرسوله صلىاللهعليه وسلم فقدم رسولاللهصلىاللهعليه وسلم وقد افترق ملؤهم وقتلت سرواتهموجرحوا فقد مهاالله لرسولهصلىاللهعليه وسلمفى دخولهم فى الاسلام-

> The day of *Bu'āth*[1] was brought about by Allah for the good of His Messengerصلىاللهعليهوسلم so that when Allah's Messengerصلىاللهعليهوسلم reached [Madinah], the tribes of Madinah had already divided and their chiefs had been killed and wounded. So Allah had brought about the battle for the good of his Messengerصلىاللهعليهوسلم in order that they [i.e the Ansār] might embrace Islam.[2]

iii. **The conditions of *Salāh* in a journey**: The times of *Salāh* which have the number of four *Rak'āt* [3] are shortened in a journey by half and only two *Rak'āt* are enjoined. Apparently it seems that the number has been lessened for the sake of convenience. But 'Ā'ishah (R.A) says:

فرضاللهالصلوةحين فرضها ركعتينفى الحضر والسفر فأقرتصلاة السفر وزيد فىصلاةالحضر-

> Allah enjoined the *Salāh* when He enjoined it, it was two *Ra'kāt* only [in every *Salāh*] both when in residence or on journey.Then the *Salāh* offered on journey remained the same, but [the *Rak'āt* of] the *Salāh* for non-travellors were increased.[4]

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[1] i.e. day of fighting between the two tribes of Ansār (supporters), the *Aus* and *Khazraj*.
[2] Bukhari : *Kitāb Manāqib al-Ansār, bāb Manāqib al-Ansār.*
[3] The *Salāh* of Muslims consists of *Rak'āt* (sig. *Rak'ah*, which consists of one standing, one bowing and two prostrations).
[4] Bukhari: *Kitāb al-Salāh , bāb Kaifa Furidat al-Salawāt.*

The increase in *Salāh* was enjoined after *Hijrah*[1]. Also when ‘Ā’ishah (R.A) was asked about *Maghrib*[2] *Salāh* which was left on previous condition she replied:

فانهاوترالنهار

There was no increase in *Maghrib* because it is the *witr*[3] of day.[4]

Moreover, there was also no increase in *Fajr Salāh* even at this time one feels quiet and calmness of mind and heart. The reason ‘Ā’ishah (R.A) says:

...وصلوةالفجرلطولقرأتهما

There was also no increase in *Fajr* because in both of the *Rak‘āt*, the long recitation from the Qur’ān are recited.[5]

iv. **Offering *Salāh* while sitting:** The Prophet صلىاللهعليهوسلم often performed *Nawāfil* (voluntary prayers) while sitting. Some people thought it desirable and performed their *Salāh* while remained seated with out any reason. Despite the fact that its reward is half than the *Salāh* perormed standing.[6] ‘Abd al Allah bin Shaqīq – a *Taba‘ī* asked ‘Ā’ishah about the Prophet’s صلىاللهعليهوسلم praying while sitting she replied:

حين حطمه الناس

When the people crushed him i.e. when he grew weaker.[7]

v. **The essence of *Hijrah*:** *Hijrah* does not mean to migrate to Makkah or Madinah as is generally thought. It was enjoined upon the Muslims at the time

[1] *Ibid*: *Kitāb Manāqib al-Ansār, bāb Mata Arrakhu al-Tarīkh*.
[2] Evening *Salāh* . It’s number is odd.
[3] An odd number of *Rak‘āt* with which one funishes one’s *Salāh* at night after the night prayer or ‘*Ishā’* prayer.
[4] Musnad Ahmad: *hadīth* no.26795.
[5] *Idem*.
[6] Abu Dawūd: *Kitāb al-Salāh , bāb Salāt al-Qā’id.*
[7] Abu Dawūd: *Kitāb al-Salāh , bāb Salāt al-Qā’id.*

of great hardship. ‘Ā’ishah (R.A) relates the nature of *Hijrah* in a response to a question of a prominent *Taba‘ī* – ‘Atā’ bin Abu Rabah. She says:

لاهجرةاليوم كان المؤمن يفرأحدهمبد ينهإلىالله و إلى رسوله صلىاللهعليه وسلممخافة أنيفتنعليه فأماااليوم فقد اظهرالله الاسلام فالمؤمنيعبد ربه حيثشاء ولكن جهاد ونية۔

> There is no migration today. A believer used to flee with his religion to Allah and His Messenger صلىاللهعليهوسلم for fear that he might be put to trail as regards his religion. Today Allah has rendered Islam victorious; therefore, a believing one can worship one’s Lord wherever one wishes. But there is *Jihād* [for Allah’s cause] and intention.[1]

vi. **The burial place of the Prophet** صلىاللهعليهوسلم **:** Although a number of reasons were put forth for the burial of the Prophetصلىاللهعليهوسلم in the house of ‘Ā’ishah (R.A) yet ‘Ā’ishah (R.A) has provided a reasonable stand she says:

قالرسولاللهصلىاللهعليهوسلمفىمرضةالذىلم يقمهنه لعناللهاليهودوالنصارىاتخذ واقبور انبيائهم مساجد لولاذالكابرزقبره غيرأنهخشى أو ُخشى أنيتخذ مسجدا۔

> Allah’s Messengerصلىاللهعليهوسلم in his fatal illness said, “Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their Prophets”. And if that had not been the case, then the Prophet’s grave would have been made prominent before the people. So, [The Prophetصلىاللهعليهوسلم] was afraid, or the people were afraid that his grave might be taken as a place for worship.[2]

5. **Alongwith narration ‘Ā’ishah (R.A) deduced the various formulae of *Fiqh* and law from the *ahādīth*:** ‘Ā’ishah (R.A) had such a caliber that she could point out various formulae of *Fiqh* and law from the ordinary events she witnessed. E.g., Barirah was a maid and her former masters wanted to sell her

[1] Bukhari : *Kitāb al-Maghāzi, bāb* 54.
[2] *Ibid*: *Kitāb al-Janā’iz , bāb ma jā’ fi Qabr al-Nabi* صلىاللهعليهوسلم ….

with the condition that lies of clientage (*Walā'*) will remain with them. 'Ā'ishah (R.A) asked the Prophet صلى‌الله‌عليه‌وسلم about the condition, he صلى‌الله‌عليه‌وسلم told that "The condition which is not mentioned in the Book of Allah is invalid."[1] Barirah was freed and she did not accept to remain in the marital bond with her husband to whom she was married before. The people used to give her *Sadaqah*.[2] She accepted that and also sent something from them to the Prophetصلى‌الله‌عليه‌وسلم as a gift. The Prophetصلى‌الله‌عليه‌وسلم also accepted. These are some ordinary events but 'Ā'ishah (R.A) deduced the various formulae of *Fiqh* and law from them. She says three judgments of the Prophetصلى‌الله‌عليه‌وسلم are established with Barirah.

1. That a manumitted slave woman is free to decide whether to remain married to the man who was her husband when she was slave;
2. That a freed slave's ties of clintage (*Walā'*) are to his master and may not revert to the sellers;
3. That a person deserving of receiving *Sadaqah* can also give something from it to others who donot deserve it as a gift i.e. its condition changes from *Sadaqah* to *Hadiyyah* (gift).[3]

6. **Careful in narrating the reports:** The approach of 'Ā'ishah (R.A) was very cautious towards the learning, therefore when she found any difficulty in understanding the things she used to ask the Prophet صلى‌الله‌عليه‌وسلم repeatedly till she satisfied herself.[4] Likewise she took the care of same cautiousness in narrating the *Hadīth* of the Prophetصلى‌الله‌عليه‌وسلم . She keenly evaluated those narrations which she did not hear directly from the Prophet صلى‌الله‌عليه‌وسلم and if someone asked her about the same, instead of narrating the *hadīth* on her own authority, she directed him to the original source. In this way she aimed to

[1] Bukhari: *Kitāb al-Salāh, bāb Dhikr al-Ba'ah wa Sharā'….*
[2] Anything given in charity.
[3] The *hadīth* can be seen with same meaning but some how difference occurs in words in Bukhari: *Kitāb al-Nikāh, bāb al-Hurrah Tahta al-'Abad.*
[4] Bukhari: *Kitāb al-'Ilm, bāb man Sami'a Shai'an….*

avoid the errors in best possible way and the links between the questioner and the Prophet صلى‌الله‌عليه‌وسلم. For example, the Prophet صلى‌الله‌عليه‌وسلم used to offer two *Rak'āt* after the '*Asr Salāh* in his home though he صلى‌الله‌عليه‌وسلم had forbidden offering *Salāh* after '*Asr*. Someone asked 'Ā'ishah (R.A) about the *Salāh*.She directed him to Umm Salamah (R.A) as she was the original narrator of this practice of the Prophet who then related him the real context.[1]

7. **'Ā'ishah (R.A) in the field of *Istidrāk* (higher criticism of *Hadīth*):** 'Ā'ishah (R.A) was endowed by nature with a retentive memory and keen cirtical faculty. As regards *Hadīth*, she had not only learnt a large number of them in the company of her husband, but also had mastered in their critical appreciation.Infact, 'Ā'ishah's (R.A) personality is a distinguished figure in the whole history of *Hadīth*. She has not only left a sound and an errorless huge record of *Hadīth* but also corrected and made rectifications to the narrations and *Fatāwa* of her contemporaries. We have plenty of records in the classical *Hadīth* literature where she corrected the mistakes of great *Sahābah* in narrating the records or in giving *Fatāwa* and also we have witness where the great personalities of Islam recoursed to her opinion or admitted their faults. Few persons among the *Sahābah* reached to her caliber who had expertise in *Hadīth* criticism. Because it requires an in depth knowledge of the sources which enables a person to scrutinize the reports and made him capable to compare and examine the different sources together. 'Ā'ishah (R.A) mastered this field. Her criticism laid the base of very important tools in *Hadīth* methodology. Infact the *Hadīth* methodological science rather Islam itself is highly indebted to 'Ā'ishah's contribution because she remained a strong vigilant to the mistakes of her contemporaries and corrected their misconceptions regarding the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم and often corrected their *Fatāwa*. In technical term

[1] Bukhari: *Kitāb al-Maghāzi, bāb Wafd 'Abd al-Qais*.

this is called *Istidrāk*.[1] No doubt this subject of criticism primarily evolved out of her scholastic vision which further developed into a science. Infact in her *Istidrāk* rightness of vision, presence of mind and artistic excellence are quite evident. The following are some of the examples of her *Istidrāk*. In discussing her *Istidrāk* our motive is to show her capability of using different methods of criticism and not how much her opinion was correct.[2] Her criticism can be analyzed under the following headings:

A. Comparison of the reports [3] with the text of the Qur'ān: - This method was highly used by 'Ā'ishah (R.A) and in the light of this she decided that a narrator had erred in narrating a *hadīth* . She used to put forward a verse from the holy Qur'ān to correct a statement or mentioned the specific context of a narrated report by supporting her view with Qur'ānic text. Let us relate some examples to explain it further.

It is narrated by 'Umar (R.A) and 'Abd al-Allah bin 'Umar (R.A) [4] that "The dead person is tortured by the crying of his relatives". Ibn Abbās (R.A) said that after the death of 'Umar (R.A) I informed 'Ā'ishah (R.A) about it. She replied "May Allah be merciful to 'Umar, by Allah, Allah's Messenger صلى‌الله‌عليه‌وسلم did not say that a believer is punished by weeping [crying aloud] of his relatives. But he said, 'Allah increases the punishment of a disbeliever because of the weeping [crying aloud] of his relatives.' " 'Ā'ishah (R.A) further added, "The Qur'ān is sufficient for you [to clear up this point] as Allah has stated:

لاتزروازرة وزراخرى

[1] Correction, rectification, reparation etc.
[2] Sometimes her *Istidrāk* however, was questioned and was extremely responded with more reasonable answers.
[3] Here by reports *Hadīth* as well as the *Fatāwa* of the *Sahābah* is meant.
[4] Bukhari: *Kitāb al-Janā'iz, bāb Qawl al-Nabi* صلى‌الله‌عليه‌وسلم *Yu'adhadhib al-Mayyit*....

No bearer of burdens shall bear the burden of another."[1]

In another version of this narration it is mentioned that when the statement of 'Umar (R.A) and 'Abd al-Allah bin 'Umar (R.A) reached to 'Ā'ishah (R.A) she said, "You [people] narrate from those who neither lied nor they are belied but hearing make mistakes".[2]

It is narrated by Imam Ahmad in his *Musnad* [3] that 'Ā'ishah (R.A) was told that Abu Huriarah (R.A) narrates that the Prophet صلى‌الله‌عليه‌وسلم said, "The evil omen is but within the woman, the beast and the house". On hearing that she became extremely anxious and replied, "By whom who has revealed that Qur'ān unto Abu'l Qāsim he صلى‌الله‌عليه‌وسلم did not say like this but the Prophet of Allah صلى‌الله‌عليه‌وسلم said, 'The people of *Jahiliyyah* used to say that the evil omen is within the women, the beast and the house,'" thereupon 'Ā'ishah (R.A) recited this verse from the holy Qur'ān

مأأصاب من‌مصيبةفى‌الارض‌و لافى انفسكم إلافى‌كتب‌من قبل‌أن‌نبر أها....

No misfortune can happen on earth or in your souls but is recorded in a book before we bring it into existence….[4]

On one more occasion Abu Huriarah (R.A) narrated that the Prophet صلى‌الله‌عليه‌وسلم said, "The unlawful child is the most wicked among the three [child and its parents]."[5] 'A'ishah (R.A) denounced Abu Huriarah for his generalization of this narration and for his negligence of not mentioning the proper context. She assured that the *hadīth* is not like this. But a person from hypocrites afflicted the messenger of Allah and he صلى‌الله‌عليه‌وسلم said, "Who

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[1] Qur'ān: 6:163. For the *hadīth* see Bukhari: *Kitāb al-Janā'iz, bāb Qawl al-Nabi* صلى‌الله‌عليه‌وسلم *Yu'adhdhib al-Mayyit*....
[2] Muslim: *Kitāb al-Janā'iz* with out mentioning the *bāb.*
[3] Zarkashi: *op.cit.,* p.125.
[4] Qur'ān: 57:22.
[5] Abu Dawud: *Kitāb al-'Itiq, bāb fi 'Itiq Walad al-Zinā.*

will defend me against that person." He صلى‌الله‌عليه‌وسلم was told "O the messenger of Allah, he along with this is an unlawful child". Thereupon the Prophetصلى‌الله‌عليه‌وسلم said, "He is the most wicked among the three". 'Ā'ishah (R.A) added further that Allah the Exalted says:

لاتزروازرة وزراخرى

No bearer of burdens shall bear the burden of another.[1]

Using the same method 'Ā'ishah (R.A) also highly condemned the thought of Ibn 'Abbās (R.A) that the Prophet صلى‌الله‌عليه‌وسلم had seen his Lord.[2] 'Ā'ishah (R.A) says that "Whoever claimed that Muhammad صلى‌الله‌عليه‌وسلم saw his lord is committing a great fault, for he saw Jibrael only in his genuine shape in which he was created covering the whole horizon"[3]. She added, "Because Allah says about Himself

لاتز ركهالابصار....

No vision can grasp Him, but he grasps all vision…."[4]

In another narration she while responding to the same question, had the Prophet صلى‌الله‌عليه‌وسلم seen his Lord? added one more verse from the holy Qur'ān:

وماكان لبشرأنيكلمه االله‌إلاوحياأو منوراءحجاب اويرسلرسولا....

It is not given to any human being that Allah should speak to him unless [it be] by Revelation, or from behind a veil, or [that] He sends a Messenger….[1]

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[1] Qur'ān: 6: 163 for reference see Zarkashi: *op.cit.,*p.129.
[2] Zarkashi: *op.cit.,* pp. 104-105.
[3] Bukhari: *Kitāb Bad' al-Khalaq, bāb Dhikr al- Malā' ikah….*
[4] Qur'ān: 6:103. For the reference of the *hadīth* see Bukhari: *Kitāb al-Tawhīd, bāb Qawl Allah 'Ālim al-Ghyib Fala….*

B.**Comparison of the reports with the practice of the Prophet صلى‌الله‌عليه‌وسلم:** ‘Ā’ishah (R.A) often related the practice of the Prophet صلى‌الله‌عليه‌وسلم to refute some of the reports. For example, Abu Dhar (R.A) and Abu Huriarah (R.A) narrated that “*Salāh* is disrupted by donkey, woman and dog [2] [if they pass between the person offering *Salāh* and his *Sutrah*[3]].” ‘Ā’ishah (R.A) reproached it severely and said:

أعد لتمونابالكلب والحمار لقدرأيتنىمضطجعةعلى السرير فيجئالنبىصلىاللهعليهوسلمفيتوسط السريرفيصلى فأكرهأنأسنحه فأنسلمنقبل رجلى السرير حتىأنسلمن لحافى

Do you make us [women] equal to dogs and donkeys? While I used lie in my bed, the Prophet صلى‌الله‌عليه‌وسلم would come and offer *Salāh* facing the middle of the bed. I used to consider it not good to be in front of him in his *Salāh*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket.[4]

In this way ‘Ā’ishah (R.A) relied upon the practice of the Prophet صلى‌الله‌عليه‌وسلم to refute the *hadīth* in this context and compelled the *Sahābah* to ponder whether the *Salāh* he صلى‌الله‌عليه‌وسلم prayed behind ‘Ā’ishah (R.A) was invalid or the *hadīth* had some other meaning and context which did not mean what they had comprehended.

At another occasion ‘Ā’ishah (R.A) generally criticized the conduct of the people regarding the disapproval of offering *Salāt al-Jināzah* (funeral prayers) in the *Masjid* by the practice of the Prophetصلى‌الله‌عليه‌وسلم . She

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[1] Qur’ān: 42:51. For the reference of the *hadith* see Muslim: *Kitāb al-Imān, bāb Ma‘na Qawl Allah wa Laqad Ra’āhu....*

[2] Muslim: *Kitāb al-Salāh , bāb Sutrat al-Musalla….*

[3] An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salāh* it act as a symbolic barrier between him and others.

[4] Bukhari: *Kitāb al-Salāh , bāb al-Salāh ila al-Sarīr* and *bāb man Qāl la Yaqta‘ al-Salāh Shai’un*.

ordered, on the demise of Sa‘d bin Waqās (R.A) that his bier be brought into the *Masjid* so that she can pray for him. But the people disapproved this act of hers thereupon she said:

ماأسرع مانسى الناس ماصلى رسول الله صلى الله وسلم على سهيل ابن بيضاء إلا فى المسجد۔

How soon the people have forgotten that the Messenger of Allah had offered the funeral prayer of Suhail bin Baidā’ but in a *Masjid*. [1]

One of the narrations of Abu Huriarah is “Who had morning in a state of *Janābah*[2] should not observe fast.” ‘Ā’ishah and Umm Salāmah (R.A) were asked about it and both of them related that the Prophet صلى الله عليه وسلم had morning in a state of *Janābah* and observed the fast. Abu Huriarah (R.A) confessed his fault and acknowledged that they knew more. Thereupon Abu Huriarah recoursed what he had said earlier.[3]

She also corrected Abu Dardā’’s *Fatwa* by the practice of the Prophet صلى الله عليه وسلم who once said in his lecture “One who could not offer his *Witr* prayer before morning can’t say it late”. When this was related to ‘Ā’ishah (R.A) she said “Abu Dardā’ is not correct,

كان النبى صلى الله عليه وسلم يصبح فيوتر

The Prophet had morning still he offered his *Witr* prayer.[4]

Likewise Ibn ‘Abbās (R.A) gave a *Fatwa* which was rectified by ‘Ā’ishah (R.A) that, “Whoever sends his *Hady* [to the *Ka‘bah*], all the things which are illegal for a [pilgrim] became illegal for that person also till he

[1] Muslim: *Kitāb al-Janā’iz,* the last *hadīth* of this book.
[2] The major ritual impurity, the state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusul* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
[3] Muslim: *Kitāb al-Siyām, bāb Sihat al-Sawm man Tala‘a ‘Alaihi al-Fajr Wahowa Junbun*. See also Zarkashi: *op.cit.,* pp.114-115.
[4] *Sunan Baihaqi* see Zarkashi: *op.cit.,* p.157.

slaughters it [i.e., till the 10th of *Dhul-Hijjah*].” ‘Ā’ishah (R.A) refuted it and said:

ليس كماقال أنا فتلت قلا ئد هدى رسول االله صلى االله عليه وسلم بيدى ثم قلدها رسول االله صلى االله عليه وسلم بيده ثم بعث بها مع ابى فلم يحرم على رسول االله صلى االله عليه وسلم شيئ احله االله حتى نحر الهدى-

> It is not like what Ibn ‘Abbās has said, I twisted the garlands of the *Hady* of Allah’s Messenger صلى االله عليه وسلم with my own hands, then Allah’s Messenger صلى االله عليه وسلم put them round its neck with his own hands then send it [to Makkah] with my father. Yet nothing permitted by Allah was considered illegal for Allah’s Messenger صلى االله عليه وسلم till the *Hady* was slaughterd.[1]

C.**Comparison of reports with another report:** By this way ‘Ā’ishah (R.A) corrected the narrator often by quoting another *hadīth* to refute his thought or by adding something to the *hadīth* he narrated.

It is mentioned that when Abu Sa‘īd al-Khudri (R.A) was on his death bed he asked for a new dress and wore that.Thereupon he said, “I heard the Prophet صلى االله عليه وسلم sayings, ‘Verily the dead will be resurrected [in the Hereafter] in the clothes he dies within.’ ”[2] From this statement of the Prophet صلى االله عليه وسلم Abu Sa‘īd understood that the Prophet صلى االله عليه وسلم intended the clothes of shroud but ‘Ā’ishah (R.A) denied this interpretation and said “ May Allah be merciful to Abu Sa‘īd! The Prophet صلى االله عليه وسلم only desired by it the deeds of the decesased, in the state of which he died verily the Messenger of Allah صلى االله عليه وسلم said:

يحشر الناس حفاة عراة غرلا

[1] Bukhari*: Kitāb al-Hajj, bāb man Qallada al-Qalā’id biyadhi.*
[2] Abu Dawūd: *Kitāb al-Janā’iz, bāb ma Yastahib min Tathīr Thiyāb al-Mayyit ind al-Mawt.*

The people will be gathered [on the Day of Judgment], bare-footed, naked and not circumcised."[1]

It is narrated by 'Umar (R.A) and others[2] that the Messenger of Allah صلى‌الله‌عليه‌وسلم has prohibited from offering *Salāh* after *Fajr* till sunrise and after *Asr* till sunset.[3] But 'Ā'ishah (R.A) said:

وهم عمر رضى‌الله‌عنه انما نهى رسول‌الله‌صلى‌الله‌عليه‌وسلم‌أن‌يتحرى طلوع‌الشمس‌و غروبها-

Umar (R.A) has made a mistake. The Messenger of Allah صلى‌الله‌عليه‌وسلم did not prohibit but to aim at offering *Salāh* at sunrise and at sunset.[4]

'Abd al-Allah bin 'Umar (R.A) said that the Prophet صلى‌الله‌عليه‌وسلم said, "A month comprises of twenty nine days". The people asked 'Ā'ishah (R.A) about it she disapproved it and said "May Allah have mercy upon Abu 'Abu al-Rahmān![5] The Messenger of Allah صلى‌الله‌عليه‌وسلم did not said like this but he said 'A month also comprises of twenty-nine days".[6]

On another occasion Ibn 'Umar (R.A) was asked how many times the Prophet صلى‌الله‌عليه‌وسلم performed *'Umrah*.[7] He replied, "Four times, one of them was in the month of *Rajab*". 'Urwah asked 'Ā'ishah (R.A), "O mother! Don't you hear what Abu 'Abd al-Rahmān is saying?" She said, "What does he say?" 'Urwah said, "He says that Allah's Messenger صلى‌الله‌عليه‌وسلم has performed four *'Umrah* and one of them was in the month of *Rajab*. 'Ā'ishah

[1] The *hadīth* on the basis of which 'Ā'ishah (R.A) has denied Abu Sa'īd's understanding of the *hadīth* can be seen in a number of *Hadīth* books e.g. she Bukhari: *Kitāb al-Ahādith al-Anbiyā', bāb Qawl Allah Wattakhaza Ibrāhīm Khalīlan*.... See also Zarkashi: *op.cit.,* p.144.

[2] Abu Huriarah (R.A) see Muslim: *Kitāb Salāt al-Musāfirīn, bāb Awqāt Allati Nuhiya 'an al-Salāt Fīha.*

[3] *Idem*.

[4] Muslim: *Kitāb Salāt al-Musāfirīn, bāb Awqāt Allati Nuhiya 'an al-Salāt Fīha.* .

[5] Abu 'Abd al-Rahmān was the surname of 'Abd al-Allah bin 'Umar (R.A).

[6] Zarkashi: *op.cit.,* pp.119-120.

[7] A visit to Makkah during which one performs the *Tawāf* around the *Ka'bah* and the *Sa'y* between *Al-Safa* and *al-Marwah.*

(R.A) said, "May Allah be Merciful to Abu 'Abd al-Rahmān! The Prophet صلى‌الله‌عليه‌وسلم did not perform any '*Umrah* except that he [Abu 'Abd al-Rahmān] was with him, and he never performed any '*Umrah* in *Rajab*".[1]

D.**Comprison of reports with rational analogy:** The strong inclination to learn the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم in it essence and purity and the mature reasoning faculty of 'Ā'ishah (R.A) enabled her access to the higher criticism of *Hadīth* . She had the ability to examine the things with rational analogy. Therefore has also given the reason its due position in verifying either the text of a *hadīth* or in correcting an opinion of a *Sahābah*. Here also we have many examples.

It is narrated by 'Abd al-Allah bin 'Umar (R.A) that Allah's Messenger صلى‌الله‌عليه‌وسلم said "Bilal pronounces *Adhān*[2] at night, so keep on eating and drinking [*Suhūr*[3]] till Ibn 'Umm Maktūm pronounces *Adhān*".[4] 'Ā'ishah (R.A) (R.A) rationally found the fault in Ibn 'Umar's narration and explained that he had made a mistake in narrating the *hadith*. Therefore presented the different version of the *hadīth* she thought as correct. 'Ā'ishah (R.A) narrated that the Messenger of Allahصلى‌الله‌عليه‌وسلم said, "Ibn Umm Makhtūm is a blind when he pronounces *Adhān* keep on eating and drinking [*Suhūr*] till Bilāl pronounces *Adhān*" .She further said:

وكان بلال يبصر الفجر

"And Bilāl was able to see the dawn."[5] She mentioned that Ibn 'Umar (R.A) has has made a mistake.[6] She meant to say that a person who pronounces the *Adhān*

[1] Bukhari: *Kitāb al-'Umrah , bāb Kam I'timara al-Nabi.* صلى‌الله‌عليه‌وسلم
[2] The call to *Salāh* pronounced loudly to indicate that the time of praying is due.
[3] A meal taken at night before the *Fajr* prayer by a person observing *Sawm*.
[4] Bukhari: *Kitāb al-Adhān, bāb Adhān al-A'ma*.
[5] Zarkashi: *op.cit.,* pp.118-119.
[6] Narrated by Ahmad bin Hanbal and Baihaqi see Zarkashi: *op.cit.,* pp.118-119.

Adhān at *Fajr* [1] should be endowed with eyesight so that he can see the out break of the dawn. On the contrary one who pronounces the *Adhān* at night should not be necessarily able to see. Therefore, Bilāl who had the eyesight was more appropriate to be called to pronounce the *Adhān* at *Fajr* than Ibn Umm Maktūm who was a blind man.

In yet another delicate matter Jabir's (R.A) statement was severely clutched who said that a man who penetrated his wife but did not ejaculate was not required to undergo full ritual cleaning (*Ghusul*). 'Ā'ishah (R.A) strongly refuted this and said that Jabir had erred and presented a *hadīth* of the Prophet against it saying that the Prophet صلى‌الله‌عليه‌وسلم had said, "When the circumcised part passes the circumcised part, *Ghusul* is obligatory." Furthermore, she rationally appealed his attention towards the fact by saying:

أيوجب الرجم ولا يوجب الغسل؟!

> [If someone commits adultery to that extent only] does it make the *Rajim*[2] obligatory and can't make the *Ghusul* obligatory?![3]

Using the same method she corrected Abu Huriarah's *Fatwa* who said, "Whoever washes a dead body should take a bath and whoever carries it should repeat his *Wudū'* [ablution]".[4] When this reached to 'Ā'ishah (R.A) she surprisingly denied it by saying:

أو نجس موتى المسلمين؟ وما على رجل لو حمل عودا؟

[1] Dawn or early morning before sunrise.
[2] The punishment of death by stonning according to Islamic law when a married person commits adultry.
[3] Zarkashi : *op.cit.,* p.155.
[4] Imam Ahmad has narrated it see Zarkashi: *op.cit.,* p.132.

Are the dead bodies of the Muslims impure? If someone carries a wood what harm it will cause of him?[1]

These were some of the methods of criticism used by ‘Ā’ishah (R.A). She corrected the narrations or *Fatāwa* of her contemporaries by presenting the preferable narrations of her own and substantiated it either by the Qur’ānic verse, or by the practice of the Prophet صلى‌الله‌عليه‌وسلم or by another *hadīth* or by the accepted rules of the reason. When the rules of her method of criticism are analyzed it is found that these are based on the judicious understanding and insight of the texts of the Qur’ān and *Hadīth* along with the ability of the sharp memorization.

There are plenty of such examples of ‘Ā’ishah’s (R.A) criticism scattered in *Hadīth* works and in other relevant sources which are collected and compiled, as already said, by Imam Zarkashi in his work *Al-Ijābah*. He has classified such envents into two sections. 1. ‘Ā’ishah’s *Istadrakāt* [2] on the prominent *Sahābah* and mentioned at least the names of twenty three prominent *Sahābah* and has pointed out approximately sixty-one events of ‘Ā’ishah’s (R.A) criticism on them. 2. The events in the second section – ‘Ā’ishah’s general *Istidrakāt*, are enumerated as eleven in number.[3] Infact, these events can be analyzed in diverse ways and may be the subject of another full-fledged research.

‘Ā’ishah (R.A) thus became a prominent expert of the *Hadīth* criticism. Her personality is a living model for imitation for every woman and for all ages. Her character inspires that Muslim woman did not lag behind in any field even not in the field of criticism. With her it became clear that Allah has also

[1] Zarkashi: *op.cit.,* p.132.
[2] Plural of *Istidrāk*.
[3] See Imam Zarkashi: *Al-Ijābah*, re-edited by Allamah Sa‘īd al-Afghani, Al-Maktabah al-Islami, Beruit, 4th Ed., 2000.

endowed in woman the intellectual capabilities and rational competence if nourished properly can arise to the apex of her carrer.

The contents of 'Ā'ishah's narrations: From the previous discussion we come to know the number of 'Ā'ishah's narrations in general and also the status of her narrations in the six standard works of the *Hadīth*. Now it is important to know the contents of this great mass of *Hadīth*. Neither can we comprehend the whole mass nor we intend to do so but we will only try to have a birds-eye vision of the material to gain a general concept regarding the topics discussed in 'Ā'ishah's narrations. Since this is also important as being the standard on the basis of which the contents of the narrations of women are classified.

So far as the major classification of the subject of *Hadīth* of 'Ā'ishah (R.A) is concened, the *Hadīth* books provide the witness that the most of the narrations of 'Ā'ishah (R.A) pertain to the subject of *Ahkām* – containing its different sections.[1] This case is not only with the works of Bukhari and Muslim but in general 'Ā'ishah's narrations are of this nature. Infact the various prominent sections of the subject of *Ahkām* comprise 'Ā'ishah's (R.A) narrations. Although the nature of most of her narrations reveal the practice of the Prophet صلى‌الله‌عليه‌وسلم that especially too which belong to his domestic and familial matters. Equally 'Ā'ishah (R.A) has the previledge of narrating the *Ahkām* related to women and here no one competes her.

When we categorize the *ahādīth*[2] narrated by 'Ā'ishah (R.A) we see there are *ahādīth* pertaining to the subjects of *Imān* (faith), *Wahi* (Divine inspiration), '*Ilm* (knowledge), *Qirā'ah* and *Tafsīr* (the recitation and interpretation of the Qur'ān). Likewise 'Ā'ishah's (R.A) narrations comprise

[1] Zarkashi: *op.cit.,* p.65.
[2] See Mizzi: *Tahfat al-Ashrāf, Musnad 'Ā'ishah (R.A)*, supplemented by Ibn Hajr's: *Al-Nukat al-Zirāf,* Al-Dar al-Qayyimah, Biwindi (Bombay) ,1965, Vol.11, pp.348-388, Vol.12,pp.3-448 see also Sayuti: *Musnad 'Ā'ishah* (R.A).

the *ahādīth* relevant to the subjects of the manners of *Tahārah* (cleanliness), *Wudū'*, (ablution), *Ghusul* (bath), *Janābah* and here her narrations are much in number. Likewise they contain the issues of *Hayd* (menstration) and *Istihādah*[1] etc. Infact in this respect she surpassed and excelled everbody in narrating its minute details.

'Ā'ishah (R.A) also narrated on the topics of *Tayammum*, related the background for the revelation of the verses of Qur'ān about *Tayammum* – as she was herself the subject of this incident. Likewise her reports are greatly found in the chapters of *Salāh* – mentioning the times in which *Salāh* is prohibited, the conditions how *Salāh* was made obligatory (*Fard*), mentioning the *ahādīth* that pertain to the pronouncement of *Adhān*, the *ahādīth* mentioning the different orders and judgements of the *Salāh* and the *Duā'*s and *Adhkār* (supplications) which have been prescribed in the *Salāh* and after its completion. She has also narrated about the *Imāmah* (the function of the prayer leader) and the merits of congregrational prayers, also about merits of *Masājid*, the presence of women in *Masājid* , and especially the *ahādīth* related to the *'Id*, eclipse, night and *Tarāwih*[2] prayers are known by her reportage. Her narrations also contain the details of funeral prayer and the details about the formation of the cloths of shroud and about trails faced in grave etc.

Regarding the subject of *Sawm* 'Ā'ishah (R.A) narrated about *Sahūr*, the conditions of a person who observes the fast and also about the optional fast. She also narrated the issues of *I'tikāf* and *Lait al-Qadr* [3] etc. Similarly her narrations related to the subject of *Hajj* are much more. She narrated the three

[1] Bleeding from the womb of a woman in between her ordinary periods.
[2] Optional *Salāh* offered after '*Ishā'* prayers on the nights of *Ramadān*.
[3] One of the odd last ten nights of the month of *Ramadān*. Allah descirbes it as better than one thousand months, and the one who worships Allah during it by performing optional prayers and reciting the holy Qur'ān etc. will get a reward better than worshipping Him for one thousand months.

prescribed types of *Hajj* and talked about *Talbiyah*[1] , about when a *Muhrim*[2] is allowed to use perfumes. She narrated the details of the number of the Prophet's صلى‌الله‌عليه‌وسلم '*Umrah*s, the nature of some of the rituals in *Hajj*. Also she narrated about the construction of the structure of the *Ka'bah* and its merits. Her narrations are also found in the subject of sacrifice of animals and their slaughtering. 'Ā'ishah's (R.A) narrations are also related to the subject of sales and bargains and what is relevant to it. Also her narrations are related to the manumission of the slaves, dress, foods, drinks, medicine, witness, *Jihād*, *Maghāzi*,[3] *Imārah* (Muslim governance), *Nikāh* (wedlock) , and marital rights and duties upon husband and wife, *Talāq* (divorce) , the punishment and biography. A big mass of the *ahādīth* pertains to the subjects of the manners of a good life, the manners of a beautiful mutual companionship, the manners of establishing relations etc. 'Ā'ishah (R.A) also narrated *ahādīth* relevant to the subjects of piety, trails and afflictions, the signs of Doomsday and the *ahādīth* related to the inheritance and *Sadaqah*.

Moreover, 'Ā'ishah (R.A) is unique in transmitting some important events of both pre-Islamic and Islamic history. About the conditions of pre-Islamic Arabia – their customs and usages, their geneology and their way of life, she has narrated certain details which are not found anywhere else. Alongwith this she has narrated much regarding the Islamic history like she narrated the conditions of the begining of the Divine inspiration unto the Prophet صلى‌الله‌عليه‌وسلم , about the *Hijrah*, the episode of *Ifq*, the revelation of the Qur'ān and its order, the forms of *Salāh* , the details of the Prophet's صلى‌الله‌عليه‌وسلم fatal illness, the details regarding the battles of *Badr*, *Uhad*,

[1] Saying *Laibaika*…. (O Allah! I am obedient to Your orders, I respond to Your call.)
[2] One who assumes the state of *Ihrām* for the purpose of performing the *Hajj* and '*Umrah*. A state in which one is prohibited to practise certain deeds that are lawful at other times.
[3] *Maghāzi* is the pulral of *Maghzah* (holy battle) or the place where the battle took place or the virtues and deeds of *Ghāzi* (fighters and warriors) in Allah's cause.

Khandaq, Quraizah, the state of *Salat al-Khawf*[1] in the battle of *Dhat al-Riqā'*, the details of the womens' pledge with the Prophet صلى‌الله‌عليه‌وسلم at the conqest of Makkah, the important conditions of the *Hajjat al- Wadā'* (the farewell *Hajj*), the manners and the habits of the Prophet صلى‌الله‌عليه‌وسلم , about the reign of Abu Bakr (R.A), the demand of inheritance by Fatimah (R.A) and by the wives of the Prophet صلى‌الله‌عليه‌وسلم ,etc. The conditions of these events are narrated by 'Ā'ishah (R.A) in detail.

The brief discussion showed the appearance of the different dimensions in the narrations of 'Ā'ishah (R.A) and therefore, their usage in the different fields of Muslim life, since her narrations contain some meticulous explanation regarding some important aspects of the Prophet's صلى‌الله‌عليه‌وسلم life.

The break-up of 'Ā'ishah's narrations in different classical *Hadīth* works[2]:
Now it is attempted to present the break-up of 'Ā'ishah's (R.A) narrations[3] in the different classical *Hadīth* books. In different chapters of a *Hadīth* book there may be the repetition of a same *hadīth* because sometimes the Prophet's صلى‌الله‌عليه‌وسلم statement contain the directions pertaining to more than one particular subject, therefore due to the variety of the subject-matter, the same *hadīth* is quoted in different chapters by the *Muhaddithīn*. Moreover, in the forth-coming discussion our aim is to show how the *Muhaddithīn* have used the

[1] The offering of *Salāh* in a state of fear especially in battle-field.
[2] The references for the discussion will be given from *Kutub Sittah* along with *Musnad Dārmi, Musnad Ahmad bin Hanbal* and *Mu'attā' Imam Mālik.*
[3] In this respect our information is based on *Al-Fahāris*, [the Preface], Vol.8 of Wensinck *et.al., Al-Mu'jam al-Mufaharas*, Matba'ah Barail, London, 1936, pp. 135-140 and Mizzi: *Tahdhīb al-Kamāl,* Mu'assasat al-Risālah, Beruit, Lebnon, 1998, Vol.8,pp.552-554.

womens' narrations in developing the different chapters of their works[1]. Let us start with *Sahīh Bukhari*.

In *Sahīh Bukhari* we can find the narrations of 'Ā'ishah (R.A) in the following chapters (*Kitāb*s[2]):

1. *Kitāb Bad' al-Wahi* (the book of beginning of revelation).
2. *Kitāb al-Imān* (beliefs).
3. *Kitāb al-'Ilm* (knowledge.)
4. *Kitāb al-Wudū'* (ablution).
5. *Kitāb al-Ghusul* (ritual bath)
6. *Kitāb al-Hayd* (menses.)
7. *Kitāb al-Tayammum*[3].
8. *Kitāb al-Salāh* (prayer).
9. *Kitāb Mawāqīt al-Salāh* (the times of the prayer).
10. *Kitāb al-Adhān* (the call for the prayer).
11. *Kitāb al-Jumu'ah* (Friday).
12. *Kitāb al-'Idain* (the two *'Id* festivals)
13. *Kitāb al-Witr*.
14. *Kitāb al-Istisqā'*.[4]
15. *Kitāb al-Kusūf* (eclipse).
16. *Kitāb Taqsīr al-Salāh* (the shortened prayers).

[1] However, there may be some chapters where the name of 'Ā'ishah (R.A) (or in further discussion the *Sahābiyah* whose contribution is being mentioned) is mentioned in the contents of a *hadīth*.

[2] *Ahādith* pertaining to a particular topic after having been compiled together are known as *Kitāb* (book / chapter) in *Hadīth* literature.

[3] To put or strike lightly the hands over pure earth and then pass the palm of each on the back of the other, below off the dust and then pass them on the face. This is performed instead of ablution (*Wudū'*) and *Ghusul* (in case of *Janābah* etc.).

[4] A *Salāh* consisting of two *Rak'āt* , invoking Allah for rain in seasons of drought.

17. *Kitāb al-Tahajjud*[1].
18. *Kitāb al-'Amal fi 'l Salāh* (the irrelevant action in prayer).
19. *Kitāb al-Sahw* (the prostrations in case of forgetfullness in *Salāh*).
20. *Kitāb al-Janā'iz* (funerals).
21. *Kitāb al-Zakāh.*
22. *Kitāb al-Hajj* (pilgrimage).
23. *Kitāb al-'Umurah*[2].
24. *Kitāb al-Jazā' al-Said* (penalty for hunting by a pilgrim).
25. *Kitāb Fadā'il Madinah* (the virtue of Madinah).
26. *Kitāb al-Sawm* (fast)
27. *Kitāb Salāt al-Tarāwih* (praying at night in *Ramadān*).
28. *Kitāb Fadl Lailat al-Qadr* (the merits of *Lailat al-Qadr*).[3]
29. *Kitāb al-I'tikāf* (seclusion in *Masjid* for the purpose of worshiping Allah only).
30. *Kitāb al-Buyū'* (sales /bargains).
31. *Kitāb al-Salam.*[4]
32. *Kitāb al-Shufu'ah* (pre-emption).
33. *Kitāb al-Ijārah* (hiring).
34. *Kitāb al-Kafālah.*[5]
35. *Kitāb al-Wakālah* (representation /authorization).
36. *Kitāb al-Harth wa'l Mazāra'ah* (cultivation and agariculture).

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[1]Night optional prayer offered at anytime after'*Ishā'* prayer and before the *Fajr* prayer.
[2] A visit to Makkah during which one performs the *Tawāf* around the *Ka'bah* and the *Sa'y* between *Safa* and *Marwah*.
[3] One of the odd night among last ten nights of the month of *Ramadān*.
[4] A sale in which the price is paid at once for goods to be deliverd later.
[5] The pledge given by somebody to a creditor or guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

37. *Kitāb al-Istiqrād wa Adā' al-Dayun* (loans, freezing of property and bankruptcy).
38. *Kitāb al-Khusūmāt* (querrels).
39. *Kitāb al-Mazālim* (oppression).
40. *Kitāb al-Sharikah* (partnership).
41. *Kitāb al-Rahan* (mortagaging in places occupied by setlled population).
42. *Kitāb al-'Itiq* (manumission of slaves).
43. *Kitāb al-Mukātib.*[1]
44. *Kitāb al-Hibbah* (gifts).
45. *Kitāb al-Sahādāt* (witnesses).
46. *Kitāb al-Sulah* (reconciliation).
47. *Kitāb al-Shurūt* (conditions).
48. *Kitāb al-Wasāyā* (wills and testaments).
49. *Kitāb al-Jihād* (holy-war).
50. *Kitāb Fard al-Khumus* (the obligation of 1/5 of war booty given in Allah's cause etc.)
51. *Kitāb al-Jizyah*[2] .
52. *Kitāb Bad' al-Khalq* (the beginning of creation).
53. *Kitāb al-Anbiyā*' (the stories of the Prophets).
54. *Kitāb al-Manāqib* (merits).
55. *Kitāb Fadā'il Ashābal-Nabi* .صلىاللهعليهوسلم (the virtues and merits of the *Sahābah* of the Prophet صلىاللهعليهوسلم).
56. *Kitāb Manāqib al-Ansār* (the merits of Ansār).
57. *Kitāb al-Tafsīr* (interpretation of the holy Qur'ān).
58. *Kitāb al-Maghāzi.*[3]

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[1] *Mukātabah*: A slave (male/female) who binds himself/ herself to pay a certain ransom for his/her freedom .
[2] Head tax imposed by Islam on all non-Muslims living under the protection of an Islamic govt.
[3] The story of the holy wars in the cause of Allah.

59. *Kitāb Fadā'il al-Qur'ān* (the virtues of Qur'ān).
60. *Kitāb al-Nikāh* (wedlock).
61. *Kitāb al-Talāq* (divorce).
62. *Kitāb al-Nafaqāt* (provisions).
63. *Kitāb al-At'imah* (food).
64. Kitāb al-'Aqiqah.
65. *Kitāb al-Dhabā'ih* (slaughtering).
66. Kitāb al-Adāhi.[1]
67. *Kitāb al-Ashribah* (drinks).
68. *Kitāb al-Mard* (patients).
69. *Kitāb al-Tibb* (medicine).
70. *Kitāb al-Libās* (dress).
71. *Kitāb al-Adab* (good-manners).
72. *Kitāb al-Isti'dhān* (asking persmission).[2]
73. *Kitāb al-Da'wāt* (invocations).
74. *Kitāb al-Riqāq* (softenging of the hearts).
75. *Kitāb al-Qadr* (Divine pre-ordainment).
76. *Kitāb al-Aiman wa'l Nuzūr* (oaths and vows)
77. *Kitāb al-Kafārāt* (expiation of [unfilled] oaths).
78. *Kitāb al-Farā'id* (the laws of inheritance).
79. Kitāb al-Hudūd.[3]
80. *Kitāb al-Diyāt* (blood-money).
81. *Kitāb Istitābat al-Murtadīn* (obliging the apostates from Islam).
82. *Kitāb al-Ikrāh* (compulsion).
83. *Kitāb al-Hiyal* (artifice).
84. *Kitāb al-Ta'bīr* (the interpretation of dreams).

[1] The sacrifices – animals slaughterd on the day of '*Id al-Adha.*
[2] To enter the dwelling place of soembody else .
[3] Allah's set limits and punishments for those who violate them.

85. *Kitāb al-Fitan* (trials and afflictions)
86. *Kitāb al-Ahkām* (judegments).
87. *Kitāb al-Tamani* (wishes).
88. *Kitāb al-A'tisām* (holding fast of the Qur'ān and the *Sunnah*).
89. *Kitāb al-Tawhīd* (Islamic monotheism).

Leaving aside the few chapters 'Ā'ishah's (R.A) narrations are found in all the chapters of *Sahīh Bukhari*.

In *Sahīh Muslim* her narrations are found in the chapters of:

1. *Muqaddimah* (introduction).
2. *Kitāb al-Imān.*
3. *Kitāb al-Tahārah* (cleanliness).
4. *Kitāb al-Hayd.*
5. *Kitāb al-Salāh.*
6. *Kitāb al-Masājid.*
7. *Kitāb Salāt al-Musāfirīn* (the ordinances for the prayer in a journey).
8. *Kitāb al-Jumu'ah.*
9. *Kitāb al-'Idain.*
10. *Kitāb al-Istisqā'.*
11. *Kitāb al-Kusūf.*
12. *Kitāb al-Janā'iz.*
13. *Kitāb al-Zakāh.*
14. *Kitāb al-Siyām.*
15. *Kitāb al-I'tikāf.*
16. *Kitāb al-Hajj.*
17. *Kitāb al-Nikāh.*
18. *Kitāb al-Radā'.*
19. *Kitāb al-Talāq.*
20. *Kitāb al-'Itiq.*

21. *Kitāb al-Masāqāt* (watering).
22. *Kitāb al-Wasiyah* (testament).
23. *Kitāb al-Qasāmah* (oath).
24. *Kitāb al-Hudūd.*
25. *Kitāb al-Aqdiyyah* (the judegments).
26. *Kitāb al-Jihād.*
27. *Kitāb al-Imārah* (governance).
28. *Kitāb al-Adāhi.*
29. *Kitāb al-Ashribah.*
30. *Kitāb al-Libās.*
31. *Kitāb al-Ādāb* (the good manners).
32. *Kitāb Fadā'il al-Sahābah.*
33. *Kitāb al-Salām* (greetings).
34. *Kitāb al-Birr wa'l Silah* (the merits of piety and establishing the blood-relations).
35. *Kitāb al-Qadr.*
36. *Kitāb al-'Ilm.*
37. *Kitāb al-Dhikr wa'l Da'ū'* (the remembrance of Allah and invocation).
38. *Kitāb al-Tawbah* (repentance).
39. *Kitāb Sifāt al-Munāfiqīn* (the qualities of the hypocrites).
40. *Kitāb al-Jannah* (Paradise)
41. *Kitāb al-Fitan*.
42. *Kitāb al-Zuhad* (asceticism).
43. *Kitāb al-Tafsīr.*

In *Sunan Abu Dawūd* 'Ā'ishah's (R.A) narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Istisqā'.*

4. *Kitāb al-Safar* (journey).
5. *Kitāb al-Manāsīk* (The rituals of *Hajj*).
6. *Kitāb al-Zakāh.*
7. *Kitāb al-Nikāh.*
8. *Kitāb al-Talāq.*
9. *Kitāb al-Siyām.*
10. *Kitāb al-Jihād.*
11. *Kitāb al-Dahāyā* (sacrifices of animals).
12. *Kitāb al-Wasāyā.*
13. *Kitāb al-Farā'id* (inheritance).
14. *Kitāb al-Imārah.*
15. *Kitāb al-Janā'iz.*
16. *Kitāb al-Aiaman* (oaths).
17. *Kitāb al-Buyū'.*
18. *Kitāb al-'Ilm.*
19. *Kitāb al-Ashribah.*
20. *Kitāb al-At'imah.*
21. *Kitāb al-Tibb.*
22. *Kitāb al-'Itiq.*
23. *Kitāb al-Hurūf wa'l Qirā'āt* (the words and readings of the holy Qur'ān).
24. *Kitāb al-Hamām* (bath).
25. *Kitāb al-Libās.*
26. *Kitāb al-Tarajjul* (comb).
27. *Kitāb al-Khātim* (signet-ring).
28. *Kitāb al-Hudūd.*
29. *Kitāb al-Diyāt* (blood-money).
30. *Kitāb al-Sunnah* (the conduct of the Prophetصلى‌الله‌عليه‌وسلم).
31. *Kitāb al-Adab.*

In *Jāmi‘ Tirmidhi* the narrations of ‘Ā’ishah (R.A) are in the chapters (*Abwāb*[1]) of :

1. *Abwāb al-Tahārah.*
2. *Abwāb al-Salāh.*
3. *Abwāb al-Witr.*
4. *Abwāb al-Jumu‘ah.*
5. *Abwāb al-Zakāh.*
6. *Abwāb al-Sawm.*
7. *Abwāb al-Hajj.*
8. *Abwāb al-Janā’iz.*
9. *Abwāb al-Nikāh.*
10. *Abwāb al-Radā‘.*
11. *Abwāb al-Talāq.*
12. *Abwāb al-Buyū‘.*
13. *Abwāb al-Ahkām.*
14. *Abwāb al-Diyāt.*
15. *Abwāb al-Hudūd.*
16. *Abwāb al-Said* (hunting).
17. *Abwāb al-Adāhi* (sacrifices of animals of *‘Id al-Adha*).
18. *Abwāb al-Nuzūr* (vows).
19. *Abwāb al-Siyar* (biographies).
20. *Abwāb al-Libās.*
21. *Abwāb al-Jihād.*
22. *Abwāb al-At‘imah.*
23. *Abwāb al-Ashribah.*

[1] Instead of *Kitāb* Imam Tirmidhi has entitled the chapter in his work as *Abwāb* that also means a chapter.

24. *Abwāb al-Birr.*
25. *Abwāb al-Tibb.*
26. *Abwāb al-Farā'id.*
27. *Abwāb al-Wasāya.*
28. *Abwāb al-Walā'* (relationship between the master who freed a slave and the freed-salve).
29. *Abwāb al-Qadr* (Divine pre-odianment).
30. *Abwāb al-Fitan.*
31. *Abwāb al-Ru'yā* (dreams).
32. *Abwāb al-Shahādāt.*
33. *Abwāb al-Zuhad.*
34. *Abwāb Sifat al-Qiyāmah* (the features of the Day of judgement).
35. *Abwāb al-Imān.*
36. *Abwāb al-'Ilm.*
37. *Abwāb al-Isti'dhān.*
38. *Abwāb al-Adab.*
39. *Abwāb Fadā'il al-Qur'ān.*
40. *Abwāb Tafsīr al-Qur'ān.*
41. *Abwāb al-Da'wāt* (invocations).
42. *Abwāb al-Manāqib.*
43. *Abwāb al-'Ilal* (the causes [responsible for making a *hadīth* weak]).

In *Sunan Nasā'ī* 'Ā'ishah's (R.A) narrations are in the chapters of:

1. *Kitāb al- Tahārah.*
2. *Kitāb al-Miyāh* (waters).
3. *Kitāb al-Hayd.*
4. *Kitāb al-Ghusul.*
5. *Kitāb al-Salāh.*

6. *Kitāb al-Mawāqīt* (the times of prayer)
7. *Kitāb al-Adhān.*
8. *Kitāb al-Masājid.*
9. *Kitāb al-Qiblah.*[1]
10. *Kitāb al-Imāmah* (leadership).
11. *Kitāb al-Iftitāh* (the beginning of the prayer).
12. *Kitāb al-Jumu'ah.*
13. *Kitāb al-Salāh.*
14. *Kitāb al-Kusūf.*
15. *Kitāb al-Istisqā'.*
16. *Kitāb al-'Idain.*
17. *Kitāb al-Qiyām al-Lail* (the night prayer).
18. *Kitāb al-Janā'iz.*
19. *Kitāb al-Siyām.*
20. *Kitāb al-Zakāh.*
21. *Kitāb al-Hajj.*
22. *Kitāb al-Nikāh.*
23. *Kitāb al-Talāq.*
24. *Kitāb al-Wasāyā.*
25. *Kitāb al-Aiman.*
26. *Kitāb 'Ishrat al-Nisā'* (conjugal community).
27. *Kitāb al-Tahrīm* (forbiddance).
28. *Kitāb al-Fai'*[2].
29. *Kitāb al-Bai'ah* (pledge)
30. *Kitāb Fara'.* [1]

[1] The direction in which all Muslims turn their faces in *Salāh* and the direction is towards the *Ka'bah* in Makkah.
[2] War booty gained without fighting.

31. *Kitāb al-Dahāyā.*

32. *Kitāb al-Buyū‘.*

33. *Kitāb al-Qasāmah* (oath).

34. *Kitāb Qat‘ al-Sāriq* (chopping hands of a thief).

35. *Kitāb al- Imān.*

36. *Kitāb al- Zīnah* (embellishment).

37. *Kitāb Ādāb al-Qudāt* (the manners of judges).

38. *Kitāb al- Isti‘ādhah.*

39. *Kitāb al- Ashribah.*

In *Sunan Ibn Mājah* ‘Ā’ishah’s (R.A) narrations are in the chapters of:

1. *Muqaddimah.*
2. *Kitāb al-Tahārah.*
3. *Kitāb al-Salāh.*
4. *Kitāb al-Masājid.*
5. *Kitāb al-Iqāmah* (preforming of prayer).
6. *Kitāb al-Janā’iz.*
7. *Kitāb al-Siyām.*
8. *Kitāb al-Zakāh.*
9. *Kitāb al-Nikāh.*
10. *Kitāb al-Talāq.*
11. *Kitāb al-Kafārāt* (penalties).
12. *Kitāb al-Tijārāt* (bussiness).
13. *Kitāb al-Ahkām.*
14. *Kitāb al-Sadaqāt* (charities).
15. *Kitāb al-Rahūn.*
16. *Kitāb al-‘Itq.*

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[1] *Fara‘* means the first youngone of a she-camel. In the days of ignorance it was sacrificed for idols. Some say that whan someone used to have a complete number of hundred camels he used to sacrifice one idols and it was named as *Fara‘*.

17. *Kitāb al-Wasāya.*
18. *Kitāb al-Hudūd.*
19. *Kitāb al-Farā'id.*
20. *Kitāb al-Jihād.*
21. *Kitāb al-Manāsik.*
22. *Kitāb al-Adāhi.*
23. *Kitāb al-Dabā'ih.*
24. *Kitāb al-Said.*
25. *Kitāb al-At'imah.*
26. *Kitāb al-Ashribah.*
27. *Kitāb al-Tibb.*
28. *Kitāb al-Libās.*
29. *Kitāb al-Adab.*
30. *Kitāb al-Du'ā'.*
31. *Kitāb al-Fitan.*
32. *Kitāb al-Zuhad.*

In *Musnad Dārmi*, the following chapters contain 'Ā'ishah's (R.A) narrations:

1. *Muqaddimah.*
2. *Kitāb al-Wudū'.*
3. *Kitāb al-Salāh.*
4. *Kitāb al-Sawm.*
5. *Kitāb al-Manāsik.*
6. *Kitāb al-Adāhi.*
7. *Kitāb al-At'imah.*
8. *Kitāb al-Ashribah.*
9. *Kitāb al-Ru'yā'.*
10. *Kitāb al-Nikāh.*

11. *Kitāb al-Talāq.*
12. *Kitāb al-Hudūd.*
13. *Kitāb al-Nuzūr.*
14. *Kitāb al-Jihād.*
15. *Kitāb al-Siyar.*
16. *Kitāb al-Buyū‘.*
17. *Kitāb al-Isti’dhān.*
18. *Kitāb al-Riqāq.*
19. *Kitāb al-Farā’id.*
20. *Kitāb Fadā’il al-Qur’ān.*

In *Mu’attā’* of Imam Mālik, the narrations of ‘Ā’ishah (R.A) are in the following chapters:

1. In *Kitāb al-Salāh* her narrations pertain to the following issues:

a. *Tahārah.*
b. *Nidā’* (call for prayer).
c. *Salāt al-Lail* (the late night prayers)
d. *Tarāwih* (night prayer in *Ramadān*).
e. *Jamā‘ah* (congregational prayer).
f. *Safar* (prayer in a journey).
g. *Kasūf* .
h. *Qiblah*.
i. *Qur’ān*.

2. *Kitāb al-Janā’iz.*
3. *Kitāb al-Zakāh.*
4. *Kitāb al-Siyām.*
5. *Kitāb al-A‘tikāf.*
6. *Kitāb al-Hajj.*
7. *Kitāb al-Nuzūr.*

8. *Kitāb al-Dahāyā.*
9. *Kitāb al-Sayd.*
10. *Kitāb al-Nikāh.*
11. *Kitāb al-Talāq.*
12. *Kitāb al-Radā'.*
13. *Kitāb al-Aqdiyyah.*
14. *Kitāb al-'Itq.*
15. *Kitāb al-Hudūd.*
16. *Kitāb al-Ashribah.*
17. In *Kitāb al-Jāmi'* (the chapter contains general issues) her narrations pertain to the issues:

a. *Madinah* (about Madinah).
b. *Husn al-Khuluq* (good-nature).
c. *Lubus* (dress).
d. *Sifat al-Nabi* صلى‌الله‌عليه‌وسلم (the qualities of the Prophet صلى‌الله‌عليه‌وسلم)
e. *'Ayn* (evil eye)
f. *Sha'r* (hair-dress).
g. *Ru'yā.*
h. *Isti'dhān.*
i. *Kalām* (specch).
j. *Sadaqah.*

In *Musnad* of Ahmad bin Hanbal besides there is a seperate entry of *Musnad* [1] of 'Ā'ishah (R.A) her name appears in the *Musnad* of other *Sahābah* too.[2]

The sources of 'Ā'ishah's (R.A) *ahādīth* : A great bulk of *ahādīth* 'Ā'ishah (R.A) narrated directly from the Prophetصلى‌الله‌عليه‌وسلم however, some other

[1]A collection of *ahādith* the ascription of which is traclable, in (uninterrupted) ascending order of the *Muhaddithīn*, to its first authority.
[2] See *Al-Fahāris*: *op.cit.*, p.140.

Sahābah like Hamzah bin ‘Amar al-Aslami, Sa‘d bin Abu Waqās, ‘Umar bin Khattāb, her father Abu Bakr , Judāmah bin Wahb al-Asdiyyah and Fatimah bint Muhammad صلى‌الله‌عليه‌وسلم were also the sources of some of her information.[1]

The students of ‘Ā’ishah (R.A): Numerous persons of the different generations have narrated *ahādīth* on the authority of ‘Ā’ishah (R.A). Throughout her life she transmitted the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم sometimes as a lesson for the students, while in other times in shape of *Fatwa* etc. The people greatly benefitted from her knowledge hence it became possible for elder and younger *Sahābah* and *Tabi‘ūn* to hear *ahādīth* directly from her to the extant that a man, his son, his grandson and his great grand son have narrated *ahādīth* on the authority of ‘Ā’ishah (R.A)[2]. We can categorize the list of her students under the different titles.[3] However, we will mention the names of those person only whose names fell in the transmission of *Hadīth* from ‘Ā’ishah (R.A) in one or other *Hadīth* book (even not all the names are given). The list of her students may increase because there is every possibility that a person heard a *hadīth* from her but not forwarded the same.[4]

1.Among *Sahābah* who narrated *ahādīth* on ‘Ā’ishah’s (R.A) authority: Her father Abu Bakr (R.A) and her mother Umm Rumān (R.A),[5] ‘Umar bin Khattāb (R.A) , ‘Abd al-Allah bin ‘Umar (R.A) , Abu Huriarah (R.A), Abu Musa al-Ash‘ari, ‘Abd al-Allah bin ‘Abbās (R.A), Rabī‘ah bin ‘Amar al Jurashiy (R.A) al-Sā’ib bin Yazid (R.A), ‘Amar bin al-‘Ās (R.A), Zaid bin

[1] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.552.
[2] Zarkashi: *op.cit.,* p.46 foot note.
[3] Ibn Hajr: *Al-Isābah,* Vol.4, p.350 and *Tahdhīb al-Tahdhīb,* Vol.12, pp.433-435. Zarkashi: *op.cit*., pp. 44-45, Mizzi: *Tahdhīb al-Kamāl,* Vol.8,pp.552-554.
[4] This may be the case with other *Ummahāt al-Mu’minīn, Sahābiyāt* and other *Muhaddithāt* whose contribution we are going to discuss in the forth coming discussion.
[5] Zarkashi: *op.cit.* , p.83.

Khalīd al-Juhānī (R.A), ‘Abd al-Allah bin ‘Āmir bin Rabi‘ah (R.A), ‘Abd al-Allah bin Harith bin Nawful (R.A), Safiyyah bint Shaibah (R.A).

2.Among her family members : Her sister Umm Kuthūm, her foster brother ‘Awf bin al-Hārith, the daughters of her brother ‘Abd al-Rahmān – Hafsah and Asmā’, the grandson of her brother ‘Abd al-Rahmān – ‘Abd al- Allah bin Abu ‘Atiq, his son Muhammad bin ‘Abd al-Rahmān bin Abu Bakr (R.A) , the sons of her sister Asmā’ (R.A) – ‘Abd al-Allah and ‘Urwah, the grand sons of ‘Asmā’ –‘Abbād and Habīb, the grand son of ‘Abd al-Allah bin Zubair – ‘Abbād bin Hamzah bin ‘Abd al-Allah and the daughter of her sister Umm Kulthūm – ‘Ā’ishah bint Talhah.

3**. Among her manumitted slaves: -** Abu ‘Amar, Dhakwān, Abu Younus, Ibn Farrukh, Barirah, Sāyibah, Marjānah.[1]

4**. Among *Tabi‘ūn:-*** Sa‘īd bin al-Musayyib, ‘Amar bin Maimūn, ‘Alqamah bin Qias, Masrūq, ‘Abd al-Allah bin Hakīm ,Aswad bin Yazīd, Abu Salāmah, Ibn ‘Abd al-Rahmān, Abu Wā’il, Ibn Abu Muliakah, Sha‘bī, Mujāhid, ‘Atā’, ‘Ikrimah, Nafi‘, ‘Amrah bint ‘Abd al-Rahmān , Mu‘ādhah al-‘Adawiyyah, Zirr bin Hubaish al-Asadi, Mutarrif bin Shukhair, Hammam bin al-Harith, Abu ‘Ittiyah al-Wadi‘ī , Abu ‘Ubaid bin ‘Abd al-Allah bin Mas‘ūd, ‘Abd al-Allah bin Shadād, ‘Abd al-Rahmān bin al-Hārith and his sons Abu Bakr and Muhammad, Aaiman al-Maki, Thumāmah bin Hazan al-Qushairi, Harith bin ‘Abd al-Allah, Hamzah bin ‘Abd al-Allah bin ‘Umar, Khabbāb, Sālim bin Sabalān, Sa‘d bin Hisham, Sulaiman bin Yasār, Shuraih bin Hānī’, Abu Sālih al-Sammān, ‘Ābis bin Rabī‘ah, ‘Āmir bin Sa‘d bin Abu Waqās , Talhah bin ‘Abd al-Allah bin ‘Uthmān, Ta‘ūs , Abu al-Walīd ‘Abd al-Allah bin Harith, ‘Abd al-Allah bin Shaqīq, ‘Abd al-Allah bin Shahāb al-Khawlāni, ‘Abd al-Rahmān bin Shamāsah , ‘Ubaid al-Allah al-Laithī, ‘Irāk bin Mālik, ‘Ubaid al-

[1] A *Tābi‘ah*, one of the teachers of Imam Mālik see Zarkashi: *op.cit.,* p.47.

Allah bin ‘Abd al-Allah, ‘Ali bin Husain bin ‘Ali, Imān bin Hittān, Kuraib , Mālik bin Abu ‘Āmir al-Asbuhi, Farwah bin Nawful al-Ishja‘ī, Muhammad bin Qias bin Mukhramah, Muhammad bin Muntashir, Nafi‘ bin Jubair bin Mut‘im, Yahya bin Ya‘mar , Abu Burdah bin Abu Musa al-Ash‘ari, Abu al-Jawzā’ al-Raba‘ī, Abu al-Zubair al-Makki, Khairah – the mother of Hasan al-Basrī, Safiyyah bint Abu ‘Ubaid and many others.

The persons who abundantly narrated from ‘Ā’ishah (R.A): Among the students of ‘Ā’ishah (R.A) few of them were distinguished and came to the fore as the authoiries of the day. They greatly learned and transmitted *ahādīth* from ‘Ā’ishah (R.A) and hence were deemed as the sources of her knowledge. We will name here four among them who narrated from ‘Ā’ishah (R.A) in abundance.

1. **‘Urwah bin Zubair (d.94 A.H):** The beloved nephew of ‘Ā’ishah (R.A), the great *Tāba‘ī* and one of the seven *Fuqahā’* (jurists) of Madinah who where considered the authorities. And also one among the ten *Fuqahā’* whom ‘Umar bin ‘Abd al-‘Azīz used to consult during his rule in Madinah.[1] His is more prominent among the four transmitters who greatly transmitted from ‘Ā’ishah (R.A). However, he narrated from other *Sahābah* too but the source of the most of his narrations is ‘Ā’ishah (R.A). ‘Urwah alone is said to have narrated one thousand and fifty *ahādīth* from the total number of ‘Ā’ishah’s narrations which is numbering as two thousand two hundred and ten, approximately it consists the half of ‘Ā’ishah’s *Musnad*.[2] ‘Urwah was the assiduous student of his aunt who frequently visited her and used to ask much about different things.[3] His contemporaries were envious of this provision of ‘Urwah because they could

[1] See the preface of *Tahfat al-Ashrāf* by ‘Abd al-Samad Sharf al-Din, Vol.12, p.11.
[2] *Idem*.
[3] See e.g. Bukhari: *Kitāb al-‘Umrah, bāb kam A‘tamara al-Nabi* صلى‌الله‌عليه‌وسلم and *Kitāb al-Tafsīr, bāb Qawlihi Hatta Idhā…Surah* 12:110.

not avail as much opportunities as ‘Urwah was availing to consult his aunt and hence be because one of the authorities on ‘Ā’ishah’s narrated *ahādīth*.[1]

2**. Qāsim bin Muhammad bin Abu Bakr (R.A (d.106 A.H):** He was also one of the *Fuqahā’* of Madinah and was considered one among the authentic and learned persons who have learned numerous *ahādīth* by heart. His father Muhammad was assassinated in 38 A.H in Egypt when he was deputed there as commander by ‘Ali (R.A). Therefore, his aunt ‘Ā’ishah (R.A) took the responsibility of guardianship of the son of her deceased brother. He most often used to accompany his aunt and was intelligent enough to learn the *ahādīth* he heard from ‘Ā’ishah (R.A) along with her *Fatāwa* etc. which she gave on different occasions. Qāsim is said to have narrated one hundred and thirty seven *ahādīth* from ‘Ā’ishah (R.A).[2]

3. **Aswad bin Yazid al-Naka‘ī (d.75 A.H):** Also known as Abu ‘Amar Kufi. One of the authentic narrators. He narrated one hundred and seventeen *ahādīth* from ‘Ā’ishah (R.A)[3].

3. **‘Amrah bint ‘Abd al-Rahmān (d.98 A.H):** ‘Ā’ishah (R.A) had also taken the responsibility of her guardianship. ‘Amrah was a *Tābi‘ah* and one of the authentic authorities quoted for *ahādīth* of ‘Ā’ishah (R.A)[4]. Even Ibn Hibbān said that ‘Amrah was more learned about the *ahādīth* narrated by ‘Ā’ishah (R.A) [5]. When the Caliph ‘Umar bin ‘Abd al-‘Aziz officially ordered for the compilation of *Hadīth* , he wrote to Ibn Hazam ordering him to write *ahādīth* of

[1] Ibn Hajr: *Tahdhīb al-Tahdhīb,* Vol,12,p.439.
[2] Mizzi: *Tahfat al-Ashrāf*, preface, Vol.12, p.14.
[3] Mizzi: *Tahfat al-Ashrāf*, preface, Vol.12, p.10.
[4] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.556.
[5] Ibn Hajr: *Tahdhīb al-Tahdhīb,* Vol.12,p.439.

‘Amrah for him.[1] ‘Amrah has narrated seventy two *ahādīth* on the authority of ‘Ā’ishah (R.A).[2]

The most authentic and reliable chains of narrators (*Asah al-Asānīd*) from ‘Ā’ishah (R.A): However a number of authentic and reliable persons have transmitted *ahādīth* from ‘Ā’ishah (R.A) and also the subsequent narrators from the students of ‘Ā’ishah (R.A) were of the same calibre, yet a few of them became more popular and gained much fame as the most authentic chains of transmitters of *ahādīth* of ‘Ā’ishah (R.A) among *Muhaddithīn*. Among them are:[3]

1. Hishām bin ‘Urwah from his father (‘Urwah bin Zubair) from ‘Ā’ishah (R.A):

‘Ā’ishah (R.A)

↑

His father (‘Urwah bin Zubair)

↑

Hisham bin ‘Urwah

2. Yahya bin Sa‘īd from ‘Ubaid al-Allah bin ‘Amar bin Hafas al-‘Umri from Qāsim from ‘Ā’ishah (R.A).

‘Ā’ishah (R.A)

↑

Qāsim

[1] *Idem*.
[2] Mizzi: *Tahfat al-Ashrāf*, preface, Vol.12, p.15.
[3] Āmāl Qardāsh: *op.cit*., p.66.

↑

‘Ubaid al- Allah

↑

Yahya bin Sa‘īd

3. ‘Abd al-Rahmān bin Qāsim form his father (Qāsim) from ‘Ā’ishah (R.A).

‘Ā’ishah (R.A)

↑

His father (Qāsim)

↑

‘Abd al-Rahmān bin Qāsim.

4. Aflah bin Hamīd from Qāsim from ‘Ā’ishah (R.A).

‘Ā’ishah (R.A)

↑

Qāsim

↑

Aflah bin Hamīd

5. Zuhri[1] from ‘Urwah from ‘Ā’ishah (R.A).

‘Ā’ishah (R.A)

[1] One of the prominent *Mahaddith* (d.124 A.H) whose name frequently appears in the *Isnād* (transmission) of the *Kutub Sittah*.

↑

‘Urwah

↑

Zuhri

In the light of the above discussion, we see that ‘Ā’ishah (R.A) has made huge scholarly endeavours for *Ummah*. Infact the reason for her word-wide fame is her God-given extra-ordinary qualities and capabilities and the treasures of knowledge she preserved, interpreted and transmitted to *Ummah*. She is and will remain a model for all the Muslims, rather for the whole world irrespective of gender especially in the field of learning and knowledge.

However, ‘Ā’ishah (R.A) was not an isolated case in that first Muslim society. A careful reading of the lives of Muslim women will show that a sizeable number of them distinguished themselves and were very well-known in the society at large. With out such knowledge, it would have been inconceivable for early historians and biographers to devote whole volumes to the names and careers of hundreds of Muslim women even in the early period of Islam. Let us discuss the contribution of other *Ummahāt al-Mu’minīn,* some *Sahābiyāt* and other prominent women of 2nd and 3rd Islamic centuries in this chapter.

Umm al-Mu'minīn Umm Salamah (R.A)

Hind commonly known as Umm Salamah (R.A) was the daughter of Abu Ummayyah bin Mughairah, a famous leader of Quriash known for his generosity.[1] Her mother was 'Ātikah bint 'Āmir, of the prominent Banu Firās[2]. Umm Salamah was previously married to her cousin Abu Salamah bin 'Abd al-Asad [3]. Both Abu Salamah and his wife Umm Salamah had embraced Islam at the commencement of the Prophet's mission and migrated twice.[4] They were first among Muslims who migrated to Abassinia.[5]

On hearing a false report that the Prophet صلى‌الله‌عليه‌وسلم had made peace with the Quriash, the couple returned to Makkah only to fell in the clutches of their old enemies and suffered renewed hardship. Later on, they were ordered to migrate towards Madinah. Abu Salamah (R.A) made good his escape to Madinah in the wake of the Prophet صلى‌الله‌عليه‌وسلمbut Umm Salamah (R.A) and her

[1] Ibn Hajr:*Al-Isābah,* Vol. 4, p. 349.
[2] *Idem.*
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, pp.455-456.
[4] Ibn Hajr: *Al-Isābah*: Vol. 4,p. 439.
[5] Ibn 'Abd al-Barr: *op.cit.,* Vol.4, p.406.

son Salamah were detained by her relatives to the great sorrow of the young lady and it was after many efforts that her relatives relented and allowed her to join her husband.[1] She set a laudable example for the women of Makkah who embraced Islam and is also said to be the first woman migrant to Madinah[2]. However, the facility of their reunion proved short-lived as Abu Salamah (R.A) developed blood-poisoning due to the sepsis of wounds sustained in the battle of *Uhad* and passed away five or seven months after[3]. Umm Salamah (R.A) was now in a position that she could not go back to her father and had no resources of her own. Therefore, the Prophet صلى‌الله‌عليه‌وسلم contemplated matrimonial alliance with her as a measure of relief in 4 *Hijrah*[4]. Umm Salamah (R.A) died at the advanced age of eighty four in 62 *Hijrah*.[5]

A genious woman: Umm Salamah (R.A) was endowed by nature with qualities of out-standing beauty, strong insight and with the power of producing appropriate and decisive opinions. She was the most judicious minded woman with a sound judgement[6]. The Prophet صلى‌الله‌عليه‌وسلم valued her opinions and often accepted them. She was even able to produce her views in the affairs of state and politics and when followed led to the successful results. E.g. in a well-known episode of Islamic history, *Sulah Hudiabiyyah* – peace treaty commenced between the Quriash and the Prophet صلى‌الله‌عليه‌وسلم in 6 *Hijrah*. After the treaty of Hudaibiyah, it was Umm Salamah (R.A) who recommended the advisability of offering sacrifice, when the *Sahābah* believed it be ultravires, beyond the pale of *Hajj*. This was a milestone in ritualism in Islam. When the conditions of the treaty concluded between the parties, the Prophet صلى‌الله‌عليه‌وسلم ordered his *Sahābah* who had reached Hudiabiyah with the intention of performing *Hajj* to scarifice their animals and get their heads shaved. But none of them got up, even the Prophet صلى‌الله‌عليه‌وسلم repeated his order thrice. When the

[1] Ibn Hajr: *Isābah*, Vol. 4,pp. 439-440.
[2] Ibn Athīr: *op.cit.,* Vol.7,p. 330.
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.456.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.456.
[5] Ibn Hajr: *Al-Isābah,* Vol. 4, p. 408.
[6] *Ibid*: p.440.

Prophet صلى‌الله‌عليه‌وسلم felt disgusted he went to Umm Salamah and discussed the matter with her. She suggested to the Prophet صلى‌الله‌عليه‌وسلم not to say a word to anybody till he would complete his rituals. So the Prophet صلى‌الله‌عليه‌وسلم went out and did not talk to anybody till he completed his rituals. The *Sahābah* understood then that there could not be any change in this decision. Seeing that *Sahābah* lead over one another in slaughtering their sacrifices and shaving their heads.[1] In this way a big problem was solved.

Umm Salamah (R.A) was also a person of sharp wit and intelligence. She was persuasive and bold in her speech. She boldly objected to the interference of 'Umar (R.A), the most commanding personality when he wanted to advise her regarding her conduct towards the Prophet صلى‌الله‌عليه‌وسلم. 'Umar himself stated this event and expressed the influence of Umm Salamah's statement over him.

> …Then I went out the Umm Salamah's house who was one of my relatives, and I talked to her. She said, 'O son of Al-Khattāb! It is rather astonishing that you interfere in everything; you even want to interfere between Allah's Massenger and his wives!' By Allah, by her talk she influenced me so much that I lost some of my anger. I left her [and went home].[2]

Umm Salamah was voted wise and invariably chosen by *Ummahāt al-Mu'minīn* to be their spokesperson in their representation to the Prophet صلى‌الله‌عليه‌وسلم.[3]

Umm Salamah's sagacity in different fields of knowledge: Umm Salamah (R.A) excelled in many fields of knowledge. She was interested to learn recitation of the holy Qur'ān and used to recite the Qur'ān in a beautiful voice. She has also explained how the Prophet صلى‌الله‌عليه‌وسلمused to recite different verses of the holy Qur'ān.[4]

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[1] Bukhari: *Kitāb al-Shurūt, bāb al-Shurūt fi 'l Jihād wa'l Masālahah….*
[2] Bukhari: *Kitāb al-Tafsīr, Tafsīr Surah Tahrīm 66, bāb, Tabtaghi Mardāt Azwajik.*
[3] *Ibid: Fadā'il Ashāb al-Nabi* صلى‌الله‌عليه‌وسلم*, bāb Fadl 'Ā'ishah (R.A).*
[4] See E.g. Abu Dawūd: *Kitāb al-Hurūf wa'l Qirā'āt hadīth* no's 3983 and 4001.

Like ‘Ā’ishah (R.A) and Hafsah (R.A), Umm Salamah (R.A) was a learned woman. She was an authority on *Fatāwa*. She is named among the second category of the *Sahābah*[1] whose *Fatāwa* have been preserved and if compiled the same would form a sized treatise[2] , the other persons of her group are the prominent *Sahābah* like Abu Bakr, Anas bin Mālik, Abu Sa‘īd, Abu Huriarah, ‘Uthmān bin ‘Affān and other honorable persons among *Sahābah.*[3]

The role of Umm Salamah (R.A) in the development of *Hadīth* literature: Next to ‘Ā’ishah (R.A) among *Ummahāt al-Mu’minīn,* Umm Salamah (R.A) is the prominent figure in the *Hadīth* literature. Ibn Sa‘d quoted Muhammad bin Lubaid who said, “Although all the respected wives of the Prophet صلى‌الله‌عليه‌وسلم had memorized the *Hadīth* yet ‘Ā’ishah and Umm Salamah had no parallel in this respect”.[4]

Though ‘Ā’ishah (R.A) possessed a high status in *Hadīth* yet sometimes she even referred to Umm Salamah (R.A). Some people asked ‘Ā’ishah about the offering of *Salāh* after *Asr.* She directed them to Umm Salamah (R.A) for reference[5] who was the original source in their respect.

Abu Huriarah (R.A) – a widely quoted personality for the *Hadīth* who has narrated the biggest portion of the *Hadīth* , also acknowledged Umm Salamah’s acquaintance with *Hadīth* when his opinion was rectified by her and ‘Ā’ishah (R.A). Once Abu Huriarah (R.A) claimed that who had morning in a state of *Janābah* can’t observe fast. ‘Ā’ishah and Umm Salamah (R.A) produced a *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم to refute his opinion that the Prophet صلى‌الله‌عليه‌وسلم had morning in a

[1] Already mentioned in the discussion on ‘Ā’ishah (R.A) and *Hadīth.*
[2] Ibn ‘Imād Hanbali: *op.cit.,* Vol. 1, p. 62.
[3] Ibn ‘Imād Hanbali: *op.cit.,* Vol. 1, p. 62.
[4] Ibn Sa‘d: *op.cit.,* Vol. 2, p. 412.
[5] Bukhari: *Kitāb al-Maghāzi, bāb Wafd ‘Abd al-Qais.*

state of *Janābah* and observed fast. Abu Huriarah (R.A) confessed his fault and admitted that they knew more.[1]

Umm Salamah (R.A) had very inquisitive nature, she used to ask the Prophet صلى‌الله‌عليه‌وسلم about different things. E.g. she witnessed the Prophet صلى‌الله‌عليه‌وسلم praying after *Asr* and asked him about it because she had heard him forbidding the offering of *Salāh* after *Asr*. therefore, the Prophet صلى‌الله‌عليه‌وسلم made her clear by saying that the people of the tribe of 'Abd al-Qais came to him and made him busy and he could not offer the two *Rak'āt* after *Zuhr* prayer. The two *Rak'āt* that he had prayed were for those missed ones.[2]

Umm Salamah (R.A was very fond of learning and an avid listener to the Prophet's صلى‌الله‌عليه‌وسلم discourses. She was not satisfied until she heard the Prophet's sayings directly from him. Once while her maid was dressing her hair she heard the Prophet صلى‌الله‌عليه‌وسلم saying "O people" she asked her maid to leave her, who replied that the Prophet صلى‌الله‌عليه‌وسلم had called men and not women. Umm Salamah left her saying that she was included in the "people".[3] Umm Salamah (R.A) said that she had heard people saying about the *Hawd* but did not hear directly from the Messenger of Allah صلى‌الله‌عليه‌وسلم about it.[4] Therefore, her presence in a certain occasion provided her the opportunity to become aware of the unfortunate people who will be deprived of approaching the *Hawd al-Kawthar*.

It was because of this interest that Umm Salamah (R.A) was able to remember a good number of the *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم. She has handed down three hundred and seventy eight[5] of them. Among them thirteen *ahādīth* are unanimously agreed upon by Imam Bukhari and Imam Muslim, three and thirteen *ahādīth* are

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[1] Muslim: *Kitāb al-Siyām, bāb Sihhat Sawm man Tala'a aliahi al-Fajr wahuwa Junubun.*
[2] Bukhari: *Kitāb al-Sujūd al-Sahw, bāb Idha Kallama wahuwa Yusalli….*
[3] Muslim: *Kitāb al-Fadā'il, bāb Ithbāt Hawd Nabinā* صلى‌الله‌عليه‌وسلم *wa Sifātihi.*
[4] *Idem.*
[5] Ibn Jawzi:*Talqīh al- Fahūm,* quoted by M.Z.Siddiqi: *op.cit*., p.26.

respectively mentioned by the Imams individually in their work.[1] Moreover, the *ahādīth* narrated by Umm Salamah (R.A) are found in the whole mass of *Kutub Sittah*[2], besides in Imam Nasā'ī's another work '*Amal Yawma wa Lailah,*[3] *Musnad Dārmi*, *Musnad Ahmad* and *Mu'attā'* of Imam Mālik.[4]

The contents of Umm Salamah's (R.A) narrations: Umm Salamah and 'Ā'ishah (R.A) were the leading personalities among *Sahābah* for the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. Both of them lived long after the demise of the Prophet صلى‌الله‌عليه‌وسلم which is one of the important factors for their being greatly consulted by people. Moreover, after the death of 'Ā'ishah (R.A) in 58 *Hijrah,* Umm Salamah remained the sole authority among *Ummhāt al-Mu'minīn* for people to know especially about the Prophet's صلى‌الله‌عليه‌وسلم private life. This increased her narrations. Her narrations brought together the topics like *Ahkām*, *Tafsīr*, *Ādāb* , *Du'ā'*, *Fitan* etc. Let us briefly discuss the topics about which the reports of Umm Salamah are found.[5]

Like the nature of 'Ā'ishah's reports, most of the Umm Salamah's reports belong to the subject of *Ahkām* and that too which belong to *Ibādāt* (rituals).

Regarding the subject of *Tahārah* Umm Salamah (R.A) narrates about *Janābah*, bathing together by husband and wife, the conditions of womens' ritual bath, entering of a menstruating woman and a person in a state of *Janābah* in *Masjid*, having night with a menstruating woman under the same sheet, also about *Istihādah* etc.

Regarding the subject of *Salāh* Umm Salamah narrates about the offering of two *Rak'āt* by the Prophet صلى‌الله‌عليه‌وسلم after '*Asr,* about the Prophet's recitation of Qur'ān and the conditions of his *Salāh,* about his offering of *Witr* and obligatory prayers, the invocations after finishing *Salāh,* about discontinuing of *Salāh* by

[1] Mizzi: *Tahfat al-Ashrāf*, Vol.13,pp.3-67.
[2] *Idem* and Ibn Hajr: *Taqrīb al-Tahdhīb,* Dar al-Rashid ,Syria Halb, 4th Ed., 1994, p.754.
[3] Mizzi: *Tahdīb al-Kamāl*, Vol.8, p.582.
[4] See *Al-Fahāris, op.cit.,* pp.287-288.
[5] See for details Mizzi: *Tahfat al-Ashrāf*, Vol. 13, pp.3-67.

menstruating woman, about the Prophet's offering of *Salāh* while sitting, about *Qunūt*[1] etc.

Regarding the subject of *Zakāh* Umm Salamah (R.A) narrates about spending over one's children and husband, merits of alms giving and about the *Zakāh* of ornaments.

Regarding the subject of *Sawm* Umm Salamah's (R.A) narrations are related to the issue of merits of three days fasting (*Ayyām al-Bīd*) in every month and fasting in the month of *Dhul-Hijjah*,[2] about a person intended to observe fast and had morning in the state of *Janābah* etc.

Regarding the subject of *Hajj* her reports pertain to womens' *Hajj*, about a person who says *Talbiyah* for *Hajj* or '*Umrah* from *Masjid Aqsā* and about the *Tawāf*[3] performed before leaving Makkah etc.

Umm Salamah's reports also pertain to the subject of *Janā'iz*. She narrates about the supplication for dead, about the supplication when one is afflicted, about the prohibition of collyrium for woman during her *'Iddah*.

Her narrations are also found regarding the subject of *Ādāb* – manners like the manners of leaving one's home. She also narrates about the dress code of a Muslim woman. Her narrations are also found in the subject of *Ashribah* – drinks and prohibitions of formation of certain types of drinks. Her narrations also are related to the subjects of *Nikāh,* fostering etc.

Umm Salamah (R.A) also narrated about *Maghāzi*, *Fitan* – oppressions and afflictions, about the army that is destined to sink. She also narrates about *Mahdi*[4]. She

[1] Invocation in the *Salāh*.
[2] 12th month in Islamic calendar.
[3] The circumambulation of the *Ka'bah*.
[4] The rightly guided Caliph on whose hand the Muslims will take *Bai'ah* (pledge) before the Day of judgement.

also reported about the subject of virtues and merits of the *Sahābah* of the Prophet صلی‌اللہ‌علیہ‌وسلم.

This was a brief over-view of the contents of Umm Salamah's narrations however, we did not comprehend the whole mass of her narrations. Most of her narrations reveal the practices of the Prophet صلی‌اللہ‌علیہ‌وسلم. They also contain his sayings especially the different invocations of the Prophet صلی‌اللہ‌علیہ‌وسلم .These provide witness for her sharp memory and her interest to learn and memorize the Prophet's sayings and doings.

The break-up of Umm Salamah's (R.A) narrations [1] in the different classical *Hadīth* books[2]: In *Sahīh Bukhari* we can see the narrations of Umm Salamah (R.A) in the following chapters (*Kitāb*s):

1. *Kitāb al-'Ilm.*
2. *Kitāb al-Ghusul .*
3. *Kitāb al-Hayd.*
4. *Kitāb al-Salāh*
5. *Kitāb al-Mawāqīt al Salāh.*
6. *Kitāb al-Adhān.*
7. *Kitāb al-Tahājjud.*
8. *Kitāb al-Sahaw.*
9. *Kitāb al-Janā'iz .*
10. *Kitāb al-Hajj .*
11. *Kitāb al-Sawm.*

[1] See *Al-Fahāris*: *op.cit.,* pp. 287-288 and Mizzi's :*Tahdhīb al-Kamāl,* Vol.8, p. 582.

[2] As mentioned earlier there may be a repitition of the same *hadīth* in different chapters (*Kitāb*s) however, our aim is to show how these *Muhaddithīn* have used womens' narrations in developing the different chapters of there works. Moreover, there may be some chapters where the name of the particular *Sahābiyah* is mentioned in the contents of a *hadīth*, that chapter too has been mentioned.

12. *Kitāb al-I'tikāf.*
13. *Kitāb al-Mazālim.*
14. *Kitāb al-Hibbah.*
15. *Kitāb al-Shahādāt.*
16. *Kitāb al-Shurūt .*
17. *Kitāb Fard al-Khumus.*
18. *Kitāb al-Anbiyā'.*
19. *Kitāb al-Manāqib.*
20. *Kitāb Fadā'il Ashāb al-Nabi .*
21. *Kitāb Manāqib al-Ansār .*
22. *Kitāb al-Maghāzi .*
23. *Kitāb al-Tafsīr.*
24. *Kitāb Fadā'il al-Qur'ān .*
25. *Kitāb al-Nikāh .*
26. *Kitāb al-Talāq .*
27. *Kitāb al-Nafaqāt .*
28. *Kitāb al-Ashribah .*
29. *Kitāb al-Tībb .*
30. *Kitāb Libās .*
31. *Kitāb al-Adāb .*
32. *Kitāb al-Hiyal .*
33. *Kitāb al-Fitan.*
34. *Kitāb al-Ahkām.*

In *Sahīh Muslim* Umm Salamah's (R.A) narrations are in the chapters (*Kitāb*s) of:

1. *Muqaddimah.*
2. *Kitāb al-Hayd .*
3. *Kitāb al-Salāh.*

4. *Kitāb al-Masājid.*
5. *Kitāb al-Salāt al-Musāfirīn.*
6. *Kitāb al-Janā'iz.*
7. *Kitāb al-Zakāh.*
8. *Kitāb al-Siyām .*
9. *Kitāb al-Hajj.*
10. *Kitāb al-Radā' .*
11. *Kitāb al-Talāq .*
12. *Kitāb al-Hudūd.*
13. *Kitāb al-Aqdiyyah.*
14. *Kitāb al-Imārah.*
15. *Kitāb al-Adāhi.*
16. *Kitāb al-Libās .*
17. *Kitāb al-Salām .*
18. *Kitāb al-Fadā'il .*
19. *Kitāb Fadā'il al-Sahābah .*
20. *Kitāb al-Fitan .*

In *Sunan Abu Dawūd* Umm Salamah's (R.A) narrations are in the chapters (*Kitāb*s) of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Zakāh.*
4. *Kitāb al-Manāsik .*
5. *Kitāb al-Nikāh .*
6. *Kitāb al-Talāq.*
7. *Kitāb al-Sawm.*
8. *Kitāb al-Adāhi.*
9. *Kitāb al-Janā'iz .*

10. *Kitāb al-Aqdiyyah* .
11. *Kitāb al-Ashribah*.
12. *Kitāb al-'Itāq* (manumission of slaves).
13. *Kitāb al-Hurūf wa'l Qirā'āt*.
14. *Kitāb al-Libās*.
15. *Kitāb al-Mahdi* (the prophecies regarding *Madhi*).
16. *Kitāb al-Sunnah*.
17. *Kitāb al-Adab.*

In *Jāmi' Tirmidhi* the narrations of Umm Salamah (R.A) are in the chapters (*Abwāb*) of :

1. *Abwāb al-Tahārah* .
2. *Abwāb al-Salāh*.
3. *Abwāb al-Witr.*
4. *Abwāb al-Jumu'ah* .
5. *Abwaāb al-Zakāh.*
6. *Abwāb al-Sawm.*
7. *Abwāb al-Hajj.*
8. *Abwāb al-Janā'iz* .
9. *Abwāb al-Nikāh* .
10. *Abwāb al-Radā'* .
11. *Abwāb al-Talāq* .
12. *Abwāb al-Buyū'* .
13. *Abwāb al-Ahkām* .
14. *Abwāb al-Adāhi* .
15. *Abwāb al-Nuzūr* .
16. *Abwāb al-Jihād.*
17. *Abwāb al-Libās* .
18. *Abwāb al-At'imah* .

19. *Abwāb al-Ashribah* .
20. *Abwāb al-Birr* .
21. *Abwāb al-Qadr* .
22. *Abwāb al-Fitan* .
23. *Abwāb al-Adāb* .
24. *Abwāb al-Thawāb al-Qur'ān* (the merits of Qur'ān).
25. *Abwāb al-Tafsīr al-Qur'ān*.
26. *Abwāb al-Da'wāt* .
27. *Abwāb al-Manāqib*.
28. *Abwāb al-Siyar*.

In *Sunan Nasā'i* Umm Salamah's narrations are in:

1. *Kitāb al-Tahārah* .
2. *Kitāb al-Hayd* .
3. *Kitāb al-Mawāqīt* .
4. *Kitāb al-Masājid* .
5. *Kitāb al-Qiblah*.
6. *Kitāb al-Iftitāh*.
7. *Kitāb al-Sahaw*.
8. *Kitāb Qiyām al-Lail* .
9. *Kitāb al-Janā'iz* .
10. *Kitāb al-Siyām*.
11. *Kitāb al-Manāsik* .
12. *Kitāb al-Nikāh*.
13. *Kitāb al-Talāq* .
14. *Kitāb 'Ishrat al-Nisā'* .
15. *Kitāb al-Dahāyā*.
16. *Kitāb Qat' al- Sāriq* .
17. *Kitāb al-Zīnah*.

18. *Kitāb Ādāb al-Qudāt* .

19. *Kitāb al-Isti'ādhah* .

In *Sunan Ibn Mājah* Umm Salamah's (R.A) narrations are in:

1. *Kitāb al-Tahārah* .
2. *Kitāb al-Iqāmah* .
3. *Kitāb al-Janā'iz* .
4. *Kitāb al-Siyām*.
5. *Kitāb al-Zakāh*.
6. *Kitāb al-Nikāh* .
7. *Kitāb al-Talāq* .
8. *Kitāb al-Ahkām* .
9. *Kitāb al-'Itiq* .
10. *Kitāb al-Hudūd* .
11. *Kitāb al-Manāsik* .
12. *Kitāb al-Adāhi* .
13. *Kitāb al-Ashribah*.
14. *Kitāb al-Tibb* .
15. *Kitāb al-Libās* .
16. *Kitāb al-Adab*.
17. *Kitāb al-Du'ā'* .
18. *Kitāb al-Fitan* .
19. *Kitāb al-Zuhad*.

In *Musnad Dārmi*, the following chapters (*Kitāb*s) contain Umm Salamah's narrations:

1. *Kitāb al-Wudū'*.
2. *Kitāb al-Salāh*.
3. *Kitāb al-Sawm*.
4. *Kitāb al-Adāhi*.

5. *Kitāb al-Ashribah* .

6. *Kitāb al-Nikāh* .

7. *Kitāb al-Talāq* .

8. *Kitāb al-Ista'dhan*.

In *Mu'attā'* of Imam Mālik Umm Salamah's narrations are in the following chapters (*Kitāb*s):

1. In the chapter of *Salāh* Umm Salamah's narrations pertain to the issues of :

a) *Salāh* itself.

b) *Tahārah* .

c) *Jamā'ah* .

2. *Kitāb al-Janā'iz* .

3. *Kitāb al-Siyām*.

4. Kitāb al-Hajj.

5. *Kitāb al-Nikāh* .

6. *Kitāb al-Talāq*.

7. *Kitāb al-Aqdiyyah* .

8. *Kitāb al-Wasāyā*.

9. *Kitāb al-Mukātib*.[1]

10. In *Kitāb al-Jāmi'* of *Mu'attā'* Umm Salamah's narrations pertain to the issues:

a) *Lubus*.

b) Sifat al-Nabi.

c) *'Ayn*.

d) *Kalām.*

The *Musnad* of Ahmad bin Hanbal contains *Musnad* of Umm Salamah (R.A).

[1] *Mukātab* means a slave under contract with his master that he would pay a certain amount within a certain period as the price of himself and on payment of that amount he would be free.

The sources of Umm Salamah's (R.A) *ahādīth*: If the main source of Umm Salamah's (R.A) information about *Hadīth* is the Prophet صلى‌الله‌عليه‌وسلم himself, however, she also narrated *ahādīth* on the authority of her former husband Abu Salamah (R.A) and Fatimah bint Muhammad صلى‌الله‌عليه‌وسلم[1].

The students of Umm Salamah (R.A): A large number of people – both men and women, belonging to different regions of Islamic world have narrated *ahādīth* from Umm Salamah (R.A). We can categorize those names under different titles.

1. Among her family members: Her brother 'Āmir bin Abu Ummayyah al-Makhzumi, her son 'Umar bin Abu Salamah, her nephew Mus'ab bin 'Abd al-Allah bin Ummayyah al-Makhzumi, her daughter Zaynab bint Abu Salamah (R.A).[2]

2. Among her manumitted slaves: Safinah and his son, 'Abd al-Allah bin Rafi', Nā'im, Nafa', Nabhān, Abu Kathīr, Khairah – the mother of Hasan al-Basri.[3]

3. Among *Sahābah*: 'Abd al-Allah bin 'Abbās, Usamah bin Zaid, 'Abd al-Rahmān bin Hārith, Safiyah bint Shaibah, Hind bint Hārith al-Farāsiyyah, Qubaisah bin Dhu'āib (R.A).[4]

4. Among *Tabi'ūn*: 'Urwah bin Zubair, Sa'īd bin Musayyib, Sulaimān bin Yasār, 'Atā' bin Yasār, 'Āmir al-Sha'bi, Shahar bin Hawshab, 'Abd al-Allah bin 'Ubaid al-Allah bin Abu Muliakah, Mujāhid, Abu Wā'il Shaqīq bin Salamah, 'Abd al-Allah bin Shaddād, Nafa' bin Jubair bin Mut'im, Abu 'Uthmān Nahdi, Aswad bin Yazīd Nakha'ī and many others.[5]

5. Among women – other than *Sahābiyāt* and her family members: Jasrah bint Dajājah, Hafsah bint 'Abd al-Rahmān bin Abu Bakr, Umm Hukīm, Hukaimah,

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.582.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.582.
[3] *Idem.*
[4] Ibn Hajr: *Al-Isābah*, Vol. 4, p.440.
[5] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.582.

Humaida, Ruaithah bin Hārith, Salmah al-Bakriyyah, Safiyyah bint Abu ‘Ubaid, Fatimah bint Mandhar, Kabshah bint Abu Maryam, Mussah al-Azdiyyah, Umm Harām – the mother of Muhammad bin Zaid, Umm Musa, Umm ‘Abd al-Allah, Umm Muhammad bin Qais, Umm Masāwir al-Humairi and others.[1]

Umm al-Mu’minīn Maymunah (R.A)

Maymunah (R.A) was the daughter of Hārith bin Hazan al-Hilaliyyah[2]. She was sister in-law of ‘Abbās (R.A) – Prophet’s uncle and aunt of Ibn ‘Abbās and Khālid bin Walid.[3] Her first husband was Mas‘ūd bin ‘Umar al-Thaqafi and after her divorce she married to Abu Rahm bin ‘Abd al-‘Uzzah[4] who died soon after. She lived as widow in Makkah where the Prophetصلى‌الله‌عليه‌وسلم sent his marriage proposal and soon the marriage was consummated in 7th *Hijrah*[5]. She was previously named Barrah (piety), the Prophet صلى‌الله‌عليه‌وسلم after marriage with her, changed her name to Maymunah (blessed)[6]. She was the last woman to whom the Prophetصلى‌الله‌عليه‌وسلم married.[7]

Maymunah was one of the out-standing figures. She was a devout lady and her piety and humility were proverbial. The Prophet صلى‌الله‌عليه‌وسلم said about her and her three sisters, “Maymunah, Umm al-Fadl, Asmā’, and Salma are the four faithful sister”[8] ‘Ā’ishah (R.A) her co-wife provided witness to her character by saying that “Among us (wives of the Prophet صلى‌الله‌عليه‌وسلم) Maymunah was more pious as well as affectionate to her relatives”.[9]Maymunah died in 51 *Hijrah* and was buried in Saraf,

[1] *Idem* and also Mizzi: *Tahfat al-Ashrāf*, Vol.13, pp. 47-67.
[2] Ibn Athīr: *op.cit.*, Vol. 7, p.262.
[3] *Idem.*
[4] Ibn Qaisarāni: *op.cit*, Vol.2, p.612.
[5] Ibn Hajr: *Al-Isābah*, Vol.4,p.398.
[6] Ibn Athīr: *op.cit.*, Vol.7, p.262.
[7] Ibn Hajr: *Al-Isābah*, Vol.4, p.398.
[8] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.450.
[9] Ibn Hajr: *Al-Isābah*, Vol.4, p.399.

Saraf, the place where she first joined the Prophet صلى‌الله‌عليه‌وسلم and Ibn ‘Abbās (R.A) recited the funeral prayers.[1]

Her deep understanding and strict adherence to the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم: Maymunah had a great excellence in understanding the essence of things and was a great authority in *Fiqh*. She bequeathed a vast knowledge in this field. We will quote an incident to prove this fact. Once a woman felt ill and she vowed that if she recovered from illness, she would go and say her prayer in *Bait al-Maqdis*. Therefore after her recovery she prepared everything for journey. In the meantime she met Maymunah (R.A) who said, “Offer your prayers in the *Masjid* of the Prophet صلى‌الله‌عليه‌وسلم as I heard the Prophet صلى‌الله‌عليه‌وسلم saying it will be equal to one thousand prayers, rewards offered in other *Masājid* except the *Masjid* of Ka‘bah”.[2] Moreover, Maymunah (R.A) was a strict adherent to the commands of the Prophet صلى‌الله‌عليه‌وسلم and followed them in letter and spirit. When in dire need, she would not hesitate to borrow from others. Once somebody asked her how she was going to repay her debt. She made him silent by producing a *hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. She said, the Prophet صلى‌الله‌عليه‌وسلم said, “Whosoever borrow a debt and have a mind to repay his debt, the Almighty would provide means for its liquidation”.[3]

The role of Maymunah (R.A) in the development of *Hadīth* literature: After *Umm al-Mu’minīn* Umm Salamah (R.A) who possessed a second rank in narrating *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم among the wives of the Prophet صلى‌الله‌عليه‌وسلم in particular and also among other *Sahābiyāt* in general, *Ummahāt al-Mu’minīn* Maymunah, Umm Habībah and Hafsah (R.A) occupy a third position among the wives of the Prophet صلى‌الله‌عليه‌وسلم in narrating his *Hadīth* . As all them narrated *ahādīth* in tens.

[1] Ibn Hajr : *Tahdhīb al-Tahdhīb*,Vol.12, p.453.
[2] Muslim: *Kitāb al-Hajj, bāb Fadl al-Salāt bi Masjiday Makkah wa’l Madinah.*
[3] Nasā’ī: *Kitāb al-Buyū‘, bāb al-Tashīl fihi* (*Dayn* = Debt).

Maymunah (R.A) narrated seventy six *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم.[1] In *Kutub Sittah* there are thirty one narrations of Maymunah. The *Sahīhain* contain thirteen *ahādīth* narrated by Maymunah (R.A) among them Imam Bukhari and Imam Muslim are unanimously agreed upon seven and one and five narrations are respectively narrated by the Imam's individually.[2] Besides *Kutub Sittah* her narrations are scattered in other *Hadīth* works too like *Mu'attā'*, *Musnad Dārmi*, *Musnad* Ahmad bin Hanbal.[3]

Although, Maymunah (R.A) spent a minimum time in the Prophet's صلى‌الله‌عليه‌وسلم company in comparison to other *Ummahāt al-Mu'minīn*, yet she execelled most of the *Ummahāt al-Mu'minīn* in transmitting the information from the Prophet صلى‌الله‌عليه‌وسلم. Among the reasons are Maymunah (R.A) remained alive approximately forty years after the Prophet's صلى‌الله‌عليه‌وسلم demise and also because of one of her students who was also her *Muharram*[4]– Ibn 'Abbās was one among those *Sahabah* who narrated *ahādīth* abundantly. Maymunah (R.A) was his aunt and it facilitated him to come and ask frequently about the different things concerning the Prophet صلى‌الله‌عليه‌وسلم.

The contents of Maymunah's (R.A) narrations:[5] The larger part of Maymunah's narrations describes the practice of the Prophet صلى‌الله‌عليه‌وسلم in his home and with his family members.

In the subject of *Tahārah* Maymunah (R.A) narrates about the condition of the ritual bath after intercourse, about the Prophet's صلى‌الله‌عليه‌وسلم performing of *Wudū'* from the remained wash water of his wives, about a menstruating woman in the bed of her husband after wrapping her loincloth, about the recitation of the Qur'ān in lap of a

[1] Ibn Jawzi: *Talqīh al-Fahūm*, quoted by M.Z.Siddiqi: *op.cit*.,p.25.
[2] Mizzi: *Tahfat al-Ashrāf*, Vol. 12, pp. 484-498.
[3] See Mizzi: *Tahdhīb al-Kamāl* ,Vol. 8, p.579 and Ibn Hajr: *Taqrīb al-Tahdhīb,* p. 753 and *Al-Fahāris*: *op.cit.,* pp.268-269.
[4] Whom a woman can never marry because of close-relationship or her own husband.
[5] See Mizzi: *Tahfat al-Ashrāf,* Vol. 12, pp.484-498.

menstruating woman, about performing *Salāh* after eating something without renewing *Wudū'*. In all these issues, the practice of the Prophet صلى‌الله‌عليه‌وسلم has been related.

Regarding the subject of *Salāh* Maymunah (R.A) narrates about the excellence of offering *Salāh* in Prophet's *Masjid*, about the conditions of the Prophet's صلى‌الله‌عليه‌وسلم prostration. Also about the distance between *Sutrah* and the prostration of the Prophet صلى‌الله‌عليه‌وسلم. Regarding the subject of *Janā'iz,* Maymunah (R.A) narrates about a dead for whom a big mass of people recite funeral prayers. Regarding *Sawm*, she narrates about the fast of the Prophet صلى‌الله‌عليه‌وسلم on the day of '*Arafah*.

Maymunah (R.A) has also narrated the sayings of the Prophet صلى‌الله‌عليه‌وسلم about the angels who don't enter a house where dogs are inside or pictures are placed. She has also narrated about the manumission of slaves.

One of the important juristic issues whether a *Muhrim* is permitted to marry or not is related with the marriage of Maymunah (R.A) with the Prophet صلى‌الله‌عليه‌وسلم . There are diverse views even among the *Sahābah*. However, Maymunah (R.A) herself narrated about her marriage with the Prophet صلى‌الله‌عليه‌وسلم that the Messenger of Allah صلى‌الله‌عليه‌وسلم married her when both of them were *Halāl* [1] in Saraf[2].

The break-up of Maymunah's (R.A) narrations in different classical *Hadīth* works [3]: In *Sahīh Bukhari* we can see Maymunah's narrations in the following chapters:

1.*Kitāb al-'Ilm*.

2.*Kitāb al-Wudū'*.

3.*Kitāb al-Ghusul* .

4.*Kitāb al-Hayd* .

[1] When one is not in a state of *Ihrām* and being in normal state.
[2] Abu Dawūd: *Kitāb al-Manāsik, bāb al-Muhrim Yatazawwju.*
[3] See *Al-Fahāris: op.cit.,* pp.268-269 and Mizzi: *Tahdhīb al-Kamāl,* Vol.8,p.579.

5.*Kitāb al-Salāh* .

6.*Kitāb al-Adhān*.

7.*Kitāb al-'Idian* .

8.*Kitāb al-Witr.*

9.*Kitāb al-'Amal fi 'l Salāh.*[1]

10.*Kitāb al-Zakāh*.

11.*Kitāb al-Jazā' al- Sayd*.

12.*Kitāb al-Sawm.*

13.*Kitāb al-Hibbah* .

14.*Kitāb Bad' al-Khalq*.

15.*Kitāb al-Maghāzi.*

16.*Kitāb al-Tafsīr* .

17.*Kitāb al-Nikāh*.

18.*Kitāb al-At'imah* .

19.*Kitāb al-Dhabā'ih* .

20.*Kitāb al-Libās* .

21.*Kitāb al-Adab*.

22.*Kitāb al-Da'wāt* .

23.*Kitāb al-Tawhīd* .

[1] The book for dealing with actions in *Salāh* (irrelevant to the *Salāh*).

In *Sahīh Muslim* Maymunah's narrations are in the chapters of:

1. *Kitāb al-Hayd.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Masājid.*
4. *Kitāb Salāt al-Musāfirīn.*
5. *Kitāb al-Zakāh.*
6. *Kitāb al-Siyām.*
7. *Kitāb al-Hajj.*
8. *Kitāb al-Nikāh.*
9. *Kitāb al-Radā'.*
10. *Kitāb al-Talāq.*
11. *Kitāb al-Qasāmah.*
12. *Kitāb al-Sayd.*
13. *Kitāb al-Libās.*

In *Sunan Abu Dawūd* Maymunah's (R.A) narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Zakāh.*
4. *Kitāb al-Manāsik.*
5. *Kitāb al-Nikāh.*
6. *Kitāb al-Ashribah.*
7. *Kitāb al-At'imah.*
8. *Kitāb al-Libās.*

In *Jāmi' Tirmidhi* the narrations of Maymunah (R.A) are in the chapters of:

1. *Abwāb al-Tahārah.*

2. *Abwāb al-Salāh.*
3. *Abwāb al-Hajj.*
4. *Abwāb al-Janā'iz.*
5. *Abwāb al-Libās.*
6. *Abwāb al-At'imah.*
7. *Abwāb al-Ashribah.*
8. *Abwāb al-Adab.*
9. *Abwāb al-Da'wāt.*

In *Sunan Nasā'ī* Maymunah's narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Hayd.*
3. *Kitāb al-Ghusul.*
4. *Kitāb al-Imāmah .*
5. *Kitāb al-Masājid.*
6. *Kitāb Qiyām al-Lail .*
7. *Kitāb al-Janā'iz.*
8. *Kitāb al-Manāsik.*
9. *Kitāb al-Nikāh.*
10. *Kitāb al-Fara'.*
11. *Kitāb al-Sayd.*
12. *Kitāb al-Buyū'.*

In *Sunan Ibn Mājah* Maymunah's narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Iqāmah.*
3. *Kitāb al-Nikāh.*
4. *Kitāb al-Sadaqāt.*
5. *Kitāb al-Libās.*

In *Musnad Dārmi*, the following chapters contain Maymunah's (R.A) narrations:

1. *Kitāb al-Wudū'*.
2. *Kitāb al-Salāh*.
3. *Kitāb al-Manāsik*.
4. *Kitāb al-Adāhi*.
5. *Kitāb al-Sayd*.
6. *Kitāb al-Ati'mah*.

In *Mu'attā'* of Imam Mālik, the narrations of Maymunah (R.A) are in the following chapters:

1. In *Kitāb al-Salāh* her narrations pertain to the following issues:

i. *Salāt al-Lail*.

ii. *Jamā'ah*.

2. *Kitāb al-Hajj.*
3. *Kitāb al-Sayd* .
4. In *Kitāb al-Jāmi'* her narrations pertain to the issue of *Ista'dhān*.

The *Musnad* of Ahmad bin Hanbal contains *Musnad* of Maymunah (R.A).

The students of Maymunah (R.A): People who narrated *ahādīth* on the authority of Maymunah are:

1. Ibrahim bin 'Abd al-Allah bin Ma'bad bin 'Abbās.
2. 'Abd al-Allah bin Sulait.
3. Her nephew 'Abd al-Allah bin Shaddād bin al-Hād.
4. Her another nephew 'Abd al-Allah bin Abbās (R.A) as mentioned earlier.
5. 'Abd al-Rahmān bin al-Sa'ib al-Hilali also her nephew.

6. Yazīd bin al-Asām also her nephew.

7. ‘Ubaid al-Allah bin ‘Abd al-Allah bin ‘Utbah bin Mas‘ud.

8. ‘Ubaid bin al-Sabbāq.

9. ‘Imrān bin Huzaifah.

10. ‘Āliyah bin Subai‘.

11. Umm Manbudh.

12. Sulaiman bin Yasār her manumitted slave.

13. ‘Atā’ bin Yasār also her manumitted slave.

14. Nadbah also called Budayyah also her manumitted slave girl.

15. Khuraib – the manumitted slave of Ibn ‘Abbās and

16. ‘Ubaid al-Allah al Khawlani her foster son (*Rabīb*).[1]

All the narrations of Maymunah (R.A) are transmitted by these students and most among them were her *Muhram*s.

Umm al-Mu’minīn Umm Habībah (R.A)

Her name was Ramlah but she was more famous by her surname Umm Habībah (R.A). She was the daughter of Abu Sufyān Sakhr bin Harb, the great Arab chieftain. She was born seventeen years before the commencement of the revelation unto the Prophet صلى‌الله‌عليه‌وسلم.[2] Umm Habībah (R.A) was previously married to ‘Ubaid al-Allah bin Jahsh. In the very beginning of the Prophet’s صلى‌الله‌عليه‌وسلم declaration of his mission, the couple embraced Islam and migrated to Abassinia during the second

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p. 579.
[2] Ibn Hajr: *Al-Isābah*, Vol.4, p.298.

movement[1]. During their migration to Abassinia, 'Ubaid al-Allah embraced Christianity but Umm Habībah (R.A) persisted in Islam rejected to accept Christianity[2] and remained as migrant in Abassinia. 'Ubaid al-Allah's conversion led to the disruption of their marriage and later on he died there in the state of apostasy[3] and Umm Habībah (R.A) was left in a desperate plight.

After the completion of her '*Iddah* in 7th *Hijrah*, the Prophetصلى‌الله‌عليه‌وسلم sent his marriage proposal to Negus – the king of Abassinia. Umm Habībah (R.A) was glad to receive the proposal from the Prophet صلى‌الله‌عليه‌وسلم. The Negus assembled all Muslims in Abassinia and himself presides over the ceremony. By this stroke of genius the Prophet صلى‌الله‌عليه‌وسلم won two objects. He satisfied his favourite policy of rehabilitation of the distressed and at the same time, disarmed the hostility of Abu Sufyān, her father, who was an inverterate foe of Islam. When Abu Sufyān was apprised of the marriage, he blurted out, he is noble has no black mark in his career.[4]

The merits of Umm Habībah (R.A): Umm Habībah was endowed with great qualities. She was a lady of good disposition and led a pious life. In the very beginning of the Prophet's صلى‌الله‌عليه‌وسلم mission, Allah honored her with the Islam even if her father was leading Quriash of Makkah against the Prophet صلى‌الله‌عليه‌وسلم till the conquest of Makkah. She had to make great sacrifices for Islam. Although she was an aristocratic lady and daughter of a chief, she preferred to embrace Islam. Later on she left her city along with her husband for the cause of Islam. It was not an ordinary thing to leave home with all family greatness and ancestors. To crown all, the husband also deserted her and left her all alone without any subsistence but still she remained patient as a staunch Muslim. Therefore, Allah came to help her and she got the great reward and the Prophetصلى‌الله‌عليه‌وسلم married her.

[1] Ibn Athīr: *op.cit.,* Vol. 7,p.116.
[2] *Idem.*
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.299.
[4] Ibn 'Abd al-Barr: *op.cit.*, Vol.4,p.298.

Umm Habībah (R.A) was very kind and considerate lady. Once she asked the Prophet صلى‌الله‌عليه‌وسلم to marry her sister. The Prophet صلى‌الله‌عليه‌وسلم asked her if she would like that. She replied in affirmative and said that she would like if her sister shares the good with her.[1]

Umm Habībah (R.A) – a staunch follower of the Prophet صلى‌الله‌عليه‌وسلم**:** Umm Habībah (R.A) was a true believer of Allah and sincerely followed the mission of the Prophet صلى‌الله‌عليه‌وسلم from the very beginning. She was most loyal to the Prophet صلى‌الله‌عليه‌وسلم and had also great respect for him. She did not pay any consideration to her blood-relations over him and did not show favour even to her father. In this respect an incident is worth-mentioning. Abu Sufyān – her father once paid a visit to Madinah as an ambassador of the Quriash and visited his daughter. He was about to sit on the bed of the Prophetصلى‌الله‌عليه‌وسلم when Umm Habībah (R.A) pulled off the bed. Abu Sufyān was surprised. When asked to explain this, Umm Habībah (R.A) replied that being a polluted infiedal, he could not sit on the sacred bed of the Prophet صلى‌الله‌عليه‌وسلم. The father left in fury saying that she had been caught by evil after him.[2]

Umm Habībah (R.A) also staunchly practised the commands of the Prophet صلى‌الله‌عليه‌وسلم and also urged others for the same. E.g. on the third day after the death of her father Abu Sufyān (R.A), she used a perfume in order to act upon a *hadīth* of the Prophet صلى‌الله‌عليه‌وسلم which says that "It is not legal for a woman who believes in Allah and the last Day to mourn for more than three days for any dead person except her husband for whom she should mourn for four months and ten days"[3]. She herself

[1] Bukhari: *Kitāb al-Nikāh, bāb wa an Tajma'u Bain al-Ukhtian….* The Prophetصلى‌الله‌عليه‌وسلم did not accept Umm Habibah's proposal and said "But that is not lawful for me".
[2] Ibn Hajr: *Al-Isābah*, Vol.4, pp.299-300.
[3] Bukhari: *Kitāb al-Janā'iz, bāb Ihdād al-Mar'ati 'ala Ghairi Zawjiha.*

said that she was in no need of that perfume except to follow this command of the Prophetصلى‌الله‌عليه‌وسلم .[1]

She also emphatically urged others to practice the *Sunnah* of the Prophet صلى‌الله‌عليه‌وسلم. Once her nephew Abu Sufyān bin Sa'īd bin al-Maghairah came to Umm Habībah (R.A), she gave him a cup of mush to drink after he finished it he rinsed with water but Umm Habībah (R.A) objected to it as why did not he renew his *Wudū'* and said verily , the Prophet صلى‌الله‌عليه‌وسلم said, "Perform *Wudū'* after eating anything cooked".[2]

The role of Umm Habībah (R.A) in the development of *Hadīth* literature: Umm Habībah (R.A) had also a great interest to learn the *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم. She is said to have reported sixty five *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم [3].There are twenty nine narration of Umm Habībah (R.A) in *Kutub Sittah.* The *Sahīhain* contain four *ahādīth* narrated by her among them upon two Imam Bukhari and Imam Muslim have unanimously agreed.[4] Other works of *Hadīth* also contain her narrations.[5]

The contents of Umm Habībah's narrations: Umm Habībah's (R.A) narrations pertain to different fields of Muslim life and, as is the case of the narrations of all *Ummahāt at-Mu'minīn,* most of them highlight the practice of the Prophet صلى‌الله‌عليه‌وسلم. However, they also contain the commands of the Prophet صلى‌الله‌عليه‌وسلم. The commands of the Prophet صلى‌الله‌عليه‌وسلم regarding the prohibition of marriage with step-daughter and sister of one's wife are famous by Umm Habībah's (R.A) reportage.[6] Also the Prophet's صلى‌الله‌عليه‌وسلم statement regarding the merits of

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[1] *Idem.*
[2] Abu Dawūd: *Kitāb al-Tahārah, bāb al-Tashdīd fi Dhalika (Wudū' minma Massat Nār*). However, this *hadīth* is *Sahīh* but *Mansūkh* (abrogated) see Abu Dawūd: *Kitāb al-Tahārah, bāb fi Tark al- Wudū' mimma Massat al-Nār*.
[3] Ibn Jawzi: *Talqīh al-Fahūm*, quoted by M.Z.Siddiqi: *op.cit* .,p.25.
[4] Mizzi: *Tahfat al-Ashrāf*, Vol. 11, pp.306-320.
[5] See *Al-Fahāris*: *op.cit.,* pp.83-84.
[6] Bukhari: *Kitāb al-Nikāh, bāb Wa an Tajma' Bain al-Ukhtian Illa ma qad Salaf.*

regular *Sunnah* prayers[1] before and after the *Fard* prayer[2] is well-known by Umm Habībah's narration. This narration has been repeatedly transmitted by her students. Likewise her narrations contain commands for the obligation of '*Iddah* for a widow and prohibition for mourning on a dead beyond three days except of a wife and also prohibition for a widow to stain her eyes with collyrium during her *'Iddah*.

Umm Habībah's narrations are also found regarding the subject of *Hajj*. Regarding the subject of *Tahārah*, Umm Habībah (R.A) has narrated about the renewal of *Wudū'* after eating something cooked and after touching one's private part, about offering *Salāh* in clothes worn during intercourse, about what is lawful for a husband with his menstruating wife. Regarding the subject of *Sawm*, Umm Habībah (R.A) narrates about permissibility for a husband to kiss his wife during fast. She has narrated about the invocations after *Adhān* and also about angles don't accompany a beast wearing a bell etc.[3]

The above mentioned topics are the contents of the most of Umm Habībah's narrations.

The break-up of Umm Habībah's (R.A) narrations in different classical *Hadīth* works: The most of the prominent narrations of Umm Habībah (R.A) have got their place in *Kutub Sittah*[4], however, other works of *Hadīth* also contain her narrations[5]. Let us start with *Sahīh Bukhari*:

In *Sahīh Bukhari* Umm Habībah's (R.A) narrations are in the chapters of:

1. *Kitāb al-Salāh*.
2. *Kitāb al-Janā'iz*.

[1] Prescribed by the Prophet صلى‌الله‌عليه‌وسلم.
[2] Enjoined by Allah.
[3] Mizzi: *Tahfat al-Ashrāf,* Vol.11, pp. 306-320.
[4] *Idem*.
[5] See Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.534 and *Al-Fahāris*: *op.cit.,* pp.83-84.

3. *Kitāb Manāqib al-Ansār.*
4. *Kitāb al-Nikāh.*
5. *Kitāb al-Talāq.*
6. *Kitāb al-Nafaqāt .*

In *Sahīh Muslim* her narrations are in the chapters of:

1. *Kitāb al-Masājid.*
2. *Kitāb al-Salāt al-Musāfirīn.*
3. *Kitāb al-Hajj.*
4. *Kitāb al-Radā' .*
5. *Kitāb al-Talāq .*
6. *Kitāb Fadā'il al- Sahābah.*
7. *Kitāb al-Qadr.*

In *Sunan Abu Dawūd* Umm Habībah's narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Nikāh.*
4. *Kitāb al-Talāq.*
5. *Kitāb al-Jihād.*
6. *Kitāb al-Janā'iz.*

In *Jāmi' Tirmidhi* the narrations of Umm Habībah (R.A) are in the chapters of:

1. *Abwāb al-Tahārah.*
2. *Abwāb al-Salāh.*
3. *Abwāb al-Hajj.*
4. *Abwāb al-Janā'iz.*
5. *Abwāb al-Radā'.*
6. *Abwāb al-Talāq.*

7. *Abwāb al-Jihād*.
8. *Abwāb al-Zuhad*.
9. *Abwāb al-Fitan*.

In *Sunan Nasā'ī* Umm Habībah's (R.A) narrations are in the chapters of:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Masājid*.
3. *Kitāb al-Nikāh*.
4. *Kitāb al-Talāq*.
5. *Kitāb al-Qiyām al-Lail*.
6. *Kitāb al-Manāsik*.

In *Sunan Ibn Mājah* Umm Habībah's narrations are in the chapters of:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Adhān*.
3. *Kitāb al-Nikāh*.
4. *Kitāb al-Talāq*.
5. *Kitāb al-Iqāmah*.
6. *Kitāb al-Fitan*.

In *Musnad Dārmi*, the following chapters contain Umm Habībah's narrations:

1. *Kitāb al-Salāh*.
2. *Kitāb al-Talāq*.
3. *Kitāb al-Ista'dhān*.
4. *Kitāb al-Manāsik*.

In *Mu'attā'* of Imam Mālik, the narrations of Umm Habībah (R.A) are in the following chapters:

1. *Kitāb al-Hajj*.
2. *Kitāb al-Talāq*.

The *Musnad* of Ahmad bin Hanbal contains her *Musnad* too.[1]

The sources of Umm Habībah's (R.A) *ahādīth:* Umm Habībah (R.A) had narrated *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم as well as from *Umm al-Mu'minīn* Zaynab bint Jahash.[2]

The students of Umm Habībah (R.A): Her knowledge of *Hadīth* has been dispersed by a good number of students .Their names are:

1. Dhakwān Abu Sālih al-Sammān.
2. Her freed-slave Sālim bin Shawwāl al-Makki.
3. Shutair bin Shakal bin Humaid al-'Abasī.
4. Shahar bin Hawshab al-Shāmi.
5. Her nephew 'Abd al-Allah bin 'Utbah bin Abu Sufyān.
6. 'Urwah bin al-Zubair.
7. Her brother 'Ansabah bin Abu Sufyān.
8. Muhammad bin Abu Sufyān bin 'Alā' bin Hārith.
9. Her brother Mu'āwiyyah bin Abu Sufyān.
10. Her another freed-slave Abu al-Jarrāh.
11. Her another nephew Abu Sufyān bin Sa'īd bin Mughairah.
12. Abu al-Malih and al-Hudhali.
13. Her daughter Habībah bint 'Ubaid al-Allah Jahash.
14. Zaynab bint Abu Salamah.
15. Safiyah bint Abu Shibah.[3]

Umm al-Mu'minīn Hafsah (R.A)

[1] See *Al-Fahāris*: *op.cit.,* pp.83-84 and Mizzi: *Tahdhīb al-Kamāl*, Vol.8,p.534.
[2] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.534.
[3] *Idem.*

Hafsah (R.A) was the daughter of ‘Umar bin Khattab (R.A), the second Caliph of Islam. Hafsah (R.A) was born before the fifth year of the Prophet’s صلى‌الله‌عليه‌وسلم pronouncement of his mission.[1] Hafsah (R.A) was among the *Muhājirāt* [2] who migrated along with her first husband Khanees bin Hudhafah (R.A) to Madinah, who died childless at Madinah as a result of wounds sustained in the Battle of *Uhad*.[3] After the completion of Hafsah’s *‘Iddah*, ‘Umar (R.A) proposed her marriage to Abu Bakr (R.A) and then to ‘Uthmān (R.A) but both of them did’nt accept. ‘Umar (R.A) made a complaint of ‘Uthmān to the Prophet صلى‌الله‌عليه‌وسلم who said, “Hafsah will be married to one who is better than ‘Uthmān and ‘Uthmān will be married to one who is better than Hafsah”.[4] After wards the Prophet صلى‌الله‌عليه‌وسلم married his daughter Umm Kulthūm to ‘Uthmān (R.A) and himself married to Hafsah in 3rd *Hijrah*.[5]

It is said that the Prophet صلى‌الله‌عليه‌وسلم divorced Hafsah then he retierated,[6] because the Prophet صلى‌الله‌عليه‌وسلم was told by Jibreel “Remarry Hafsah infact she is strict in the observance of prayers and fast and will be your wife in *Jannah*.”[7]

Hafsah (R.A) died at the age of sixty two in 45 *Hijrah* on the day when she was fasting.[8]

Sagacity of Hafsah (R.A): Hafsah (R.A) was a learned woman who had great passion for learning. She had excellence in understanding particularly the Qur’ānic verses as well as the commands of the Prophet صلى‌الله‌عليه‌وسلم. She was also acquainted with the art of writing. The Prophet صلى‌الله‌عليه‌وسلم has also made efforts to train her with more knowledge and experience. He ordered Shifā’ bint ‘Abd al-Allah (R.A) a scholarly

[1] Ibn Hajr: *Al-Isābah,* Vol.4, pp.264-265.
[2] The women who migrated for the sake of Allah and Islam.
[3] Ibn Hajr: *Al-Isābah*, Vol.4.p.265 and Ibn ‘Abd al-Barr: *op.cit.*,Vol.4 ,p.260.
[4] Bukhari: *Kitāb al-Nikāh, bāb ‘Ard al-Rajūl Ibnatahu….*
[5] Ibn Hajr: *Al-Isābah*, Vol.4, p.265.
[6] Abu Dawūd: *Kitāb al-Talāq, bāb fi ’l Marāfi‘ah*.
[7] Ibn ‘Abd al-Barr: *op.cit.*, Vol.4, p.261 and Ibn Athīr: *op.cit.*, Vol.7, p.68.
[8] Ibn Hajr: *Al-Isābah*, Vol.4, p.265 and *Taqrīb al-Tahdhīb*, p.745.

Sahābiyah to teach Hafsah an incantion against a disease, she had also taught Hafsah the art of writing.[1]

Hafsah (R.A) was an activist, a devout ascetic and was known for her piety and juristic vision. Hafsah (R.A) learned the Qur'ān by heart. She was also the custodian of the records and scrolls of the Qur'ān, before these were edited by the 3rd Caliph 'Uthmān (R.A). 'Uthmān (R.A) made out the required number of copies from this original one, the original copy was sent back to Hafsah (R.A). Thereafter, these copies were sent to different provincial governors of Islamic world.[2]

Hafsah (R.A) was not a mere custodian of the holy Book but she used to ponder and reflect on its meanings and expressions and wherever she felt any difficulty to understand she would not hesitate to ask to Prophet صلى‌الله‌عليه‌وسلم about that. She was in a position to co-relate the verses of the Qur'ān with the sayings of the Prophet صلى‌الله‌عليه‌وسلم. Once the Prophet صلى‌الله‌عليه‌وسلم said, " Allah willing, the people of the Tree[3] would never enter the fire of Hell – one amongst those who owed allegiance under that. She said, "Allah's Messenger, why not" ? He scolded her. Hafsah (R.A) quoted a verse from Qur'ān "And there is none of you except he will come to it [be exposed to Hell-fire]"[4]. Thereupon the Prophet صلى‌الله‌عليه‌وسلم quoted another verse[5] to to answer her and said, "Certainly Allah has said: 'Then we will save those who feared Allah and leave the wrongdoers within it, on their knees ' ".[6]

The role of Hafsah (R.A) in the development of *Hadīth* literature: Hafsah (R.A) was very interested to learn and memorize the *Sunnah* and the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. She was a keen observer of the actions of the Prophet صلى‌الله‌عليه‌وسلم and

[1] Ibn Hajr: *Al-Isābah*, Vol.4, p.333.
[2] Bukahri: *Kitāb Fadā'il al-Qur'ān, bāb Jam' al-Qur'ān and* Abu Na'īm: *Hilyat al-Awliyā'*, trans. M.Asghar Mughal, 2006,Ist part, p.389.
[3] Those Muslims who owed alleigence with the Prophet صلى‌الله‌عليه‌وسلم on the occasion of *Sulah Hadaibiyah.*
[4] Qur'ān: 19:71. However, the people of Paradise will not be harmed thereby.
[5] Qur'ān: 19:72.
[6] Muslim: *Kitāb al-Fadā'il, bāb min Fadā'il Ashāb al-Shajarah….*

used to ask him about his different practices. Once on the occasion of *Hajj* she asked the Prophet صلى‌الله‌عليه‌وسلم[1] "O the Messenger of Allah! What is the matter with the people they have putt -off *Ihrām,* whereas you have not put it off after your *'Umrah*? He replied, 'I have driven my sacrificial animal and stuck my hair, and it is not permissible for me to put-off *Ihrām* unless I have completed the *Hajj'* ".[2]

Hafsah (R.A) had well-learned the prophecies declared by the Prophet صلى‌الله‌عليه‌وسلم and also related them at right times. Once 'Abd al-Allah bin 'Umar (R.A), her brother met Ibn Sayyād [3] and made him angry by some of his comments. With this Ibn Sayyād swelled to the extent that the way was blocked. Ibn 'Umar (R.A) went to her sister Hafsah (R.A) she told him "May Allah bless you why did you irritate Ibn Sayyād, did not you know that the Messenger of Allah has said, 'Certainly he [*Dajjāl*] will come out [for creating trials and afflictions for the people] because of his anger'."[4]

Moreover, Hafsah (R.A) has related a good number of *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم too. She is said to have narrated sixty *ahādīth*.[5] In *Kutub Sittah* there are are twenty eight *ahādīth* narrated by Hafsah (R.A). The *Sahīhian* contain her ten *ahādīth* among them Imam Bukhari and Imam Muslim have commonly agreed upon four *ahādīth* and six have been individually narrated by Imam Muslim[6]. Besides *Kutub Kutub Sittah* Hafsah's narrations are mentioned in other works of *Hadīth* also.[7]

The contents of Hafsah's narrations: Hafsah's narrations pertain to the different issues like – regarding the subject of *Tahārah*, Hafsah (R.A) narrates about the

[1] The Prophet صلى‌الله‌عليه‌وسلم had intention to perform *Hajj al-Qirān* (*Hajj* performed with '*Umrah* preceding it). In this kind of *Hajj* a person can't put-off his *Ihrām* (two sheets of unstitched clothes worn by a pilgrim) until he perform *Hajj* also.
[2] Muslim: *Kitāb al-Hajj, bāb Bayān ann al-Qārin la Yatahallalu illa….*
[3] It was thought that he might be *Dajjāl* because some of his features related to the features of *Dajjāl* described by the prophet صلى‌الله‌عليه‌وسلم .
[4] Muslim: *Kitāb al-Fitan, bāb Dhikr ibn Sayyād.*
[5] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddiqi. *op.cit*., p.25.
[6] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp. 278-293.
[7] See *Al-Fahāris*: *op.cit.,* p.63 and Mizzi: *Tahdhīb al-Kamāl*, Vol.8,p.527.

obligation of taking bath for every mature Muslim on Fridays, using right hand for taking food and drink. In the subject of *Salāh* she narrates a practice of the Prophet صلى‌الله‌عليه‌وسلم regarding offering of two short *Rak'āt* of *Sunnah* after *Adhān* called for *Fajr* prayer.

Regarding the subject of *Sawm* Hafsah (R.A) narrates about the invalidity of fast for one who has no intention of it before *Fajr*, about the Prophet's صلى‌الله‌عليه‌وسلم fast on three days of every month, about fasting on mondays and thursdays, about the fast on the 10th *Muharram* etc.

Hafsah (R.A) also narrates regarding the rituals of *Hajj* – about those animals which could be killed during the state of *Ihrām*. She also narrates regarding the subject of dress about wearing silken clothes by men. She also narrates about the qualities of the Prophet صلى‌الله‌عليه‌وسلم. Her narrations pertain to *Ādāb* also, about what should a person do before going to bed. Regarding the subject of *Tibb* she narrated about incantation against a disease prescribed by the Prophet صلى‌الله‌عليه‌وسلم. Her narrations also are related to the interpretation of dreams, about trials, about the appearance of *Dajjāl* etc. These are the prominent subjects to which Hafsah's narrations belong to.[1]

Most of the Hafsah's (R.A) narrations describe the practice of the Prophet صلى‌الله‌عليه‌وسلم in different fields of life hence participated with other *Ummahāt al-Muminīn* to handover this treasure to people. But this is a fact that the narrations of every *Ummahāt al-Mu'minīn* brought forward certain new issues of *Hadīth* and hence narrated them exclusively like Hafsah (R.A) narrates about the incantation against a disease called *Namlah* and about the immediate cause for the appearance of *Dajjāl*.

The break-up of Hafsah's (R.A) narrations in different classical *Hadīth* works: Hafsah's narrations are not only used by the authors of *Kutub Sittah* to develop the

[1] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp.278-293.

contents of their works but other *Hadīth* works also contain her narrations.[1] Let us start with *Sahīh Bukhari*. The following chapters contains Hafsah's narrations.

1. *Kitāb al-'Ilm*.
2. *Kitāb al-Wudū'*.
3. *Kitāb al-Hayd*.
4. *Kitāb al-Adhān*.
5. *Kitāb al-'Idian*.
6. *Kitāb al-Tahajjud*.
7. *Kitāb al-Hajj*.
8. *Kitāb al-Jazā' al- Sayd*.
9. *Kitāb Fadā'il al -Madinah*.
10. *Kitāb al-A'tikāf*.
11. *Kitāb al-Mazālim wa'l Ghadab*.
12. *Kitāb al-Hibbah*.
13. *Kitāb al- Shahādāt*.
14. *Kitāb al-Fard al-Khumus*.
15. *Kitāb al-Maghāzi*.
16. *Kitāb Fadā'il Ashāb al-Nabi* صلى‌الله‌عليه‌وسلم .
17. *Kitāb al-Tafsīr*.
18. *Kitāb Fadā'il al-Qur'ān*.
19. *Kitāb al-Nikāh* .
20. *Kitāb al-Talāq* .
21. *Kitāb al-Tibb*.
22. *Kitāb al-Libās* .
23. *Kitāb al-Aimān wa'l Nazūr*.
24. *Kitāb al-Hiyal*.
25. *Kitāb al-Ta'bīr*.

[1] See *Al-Fahāris*: *op.cit.,* p.63 and Mizzi: *Tahdhīb al-Kamāl*, Vol.8,p.527.

26. *Kitāb al-Ahkām*.
27. *Kitāb al-A'tisām*.

In *Sahīh Muslim* the following chapters contain Hafsah's narrations:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Salāh*.
3. *Kitāb Salāt al-Musāfirīn*.
4. *Kitāb al-Janā'iz*.
5. *Kitāb al-Siyām*.
6. *Kitāb al-Hajj*.
7. *Kitāb al-Radā'*.
8. *Kitāb al-Talāq*.
9. *Kitāb al-Masāqāt*.
10. *Kitāb al-Imārah*.
11. *Kitāb Fadā'il al-Sahābah*.
12. *Kitāb al-Fitan*.

In *Sunan Abu Dawūd* Hafsah's narrations are in the chapters of:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Manāsik*.
3. *Kitāb al-Sawm*.
4. *Kitāb al-Wasāyā*.
5. *Kitāb al-Buyū'*.
6. *Kitāb al-Ashribah*.
7. *Kitāb al-Tibb*.
8. *Kitāb al-Adab*.

In Jāmi' *Tirmidhi* the narrations of Hafsah (R.A) are in the chapters of:

1. *Abwāb al-Tahārah*.
2. *Abwāb al-Salāh*.

3. *Abwāb al-Sawm*.
4. *Abwāb al-Talāq*.
5. *Abwāb al-Buyū‘*.
6. *Abwāb al-Libās*.
7. *Abwāb al-At‘imah*.
8. *Abwāb al-Fitan*.
9. *Abwāb Tafsīr al-Qur’ān.*
10. *Abwāb al-Manāqib*.

In *Sunan Nasā’ī* Hafsah’s narrations are in the chapters of:

1. *Kitāb al-Hayd*.
2. *Kitāb al-Mawāqīt*.
3. *Kitāb al-Imāmah*.
4. *Kitāb al-Masājid*.
5. *Kitāb al-Jumu‘ah*.
6. *Kitāb al-‘Idian*.
7. *Kitāb Qiyām al-Lail*.
8. *Kitāb al-Janā’iz*.
9. *Kitāb al-Siyām*.
10. *Kitāb al-Manāsik*.
11. *Kitāb al-Nikāh*.
12. *Kitāb al-Talāq*.
13. *Kitāb al-Aimān*.
14. *Kitāb ‘Ishrat al-Nisā’*.
15. *Kitāb al-Buyū‘*.

In *Sunan Ibn Mājah* Hafsah’s narrations are in the chapters of:

1. *Kitāb al- Iqāmah*.
2. *Kitāb al-Janā’iz*.
3. *Kitāb al-Siyām*.

4. *Kitāb al-Talāq*.
5. *Kitāb al-Ahkām*.
6. *Kitāb al-Manāsik*.
7. *Kitāb al-Ru'yā '*.
8. *Kitāb al-Fitan*.
9. *Kitāb al-Zuhad*.

The *Musnad* of Dārmi contains the narrations of Hafsah in the following chapters:

1. *Muqaddimah*.
2. *Kitāb al-Salāh*.
3. *Kitāb al-Sawm*.
4. *Kitāb al-Ru'yā'*.
5. *Kitāb al-Nikāh*.
6. *Kitāb al-Talāq*.
7. *Kitāb al-Jihād*.
8. *Kitāb al-Wasāyā*.

In *Mu'attā'* of Imam Mālik, the narrations of Hafsah are in the following chapters:

1. In *Kitāb al-Salāh* her narrations pertain to the following issues:

a. *Salāt al-Lail*.
b. *Jamā'ah*.
c. *Safar*.

2. *Kitāb al-Zakāh*.
3. *Kitāb al-Siyām*.
4. *Kitāb al-A'tikāf*.
5. *Kitāb al-Hajj*.
6. *Kitāb al-Talāq*.
7. *Kitāb al-Radā '*.

8. *Kitāb al-Aqdiyyah*.

9. *Kitāb al-'Uqūl* (compensations).

10. In *Kitāb al-Jāmi'* Hafsah's narration pertains to the issues of *Ista'dhān*.

The *Musnad* of Ahmad bin Hanbal contains Hafsah's *Musnad*.

The source of Hafsah's (R.A) *ahādīth*: Hafsah (R.A) narrated *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم as well as from her father 'Umar bin al-Khattab (R.A)[1].

The students of Hafsah (R.A):

1. Hārith bin 'Abd al-Allah al-Makhzumī.

2. Hārithah bin Wahb al-Khuza'ī.

3. Her nephew Hamzah bin 'Abd al-Allah bin 'Umar.

4. Sawā' al-Khuza'ī.

5. Shutair bin Shakal bin Humaid al-'Abasi.

6. Abu Zaid 'Abd al-Allah bin Abu Sa'd al-Madini.

7. 'Abd al-Allah bin Safwān bin Umayyah al-Jumahi.

8. Her brother 'Abd al-Allah bin 'Umar.

9. Abd al-Rahmān bin al-Hārith bin Hishām.

10. 'Amar bin Rafī'.

11. Al-Musayyib bin Rafī'.

12. Al-Mutallib bin Abu Wadā'ah.

13. Hunaidah bin Khalid al-Khuzā'ī.

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p. 527.

14. Abu Mijlaz Lahiq bin Humaid.

15. Abu Bakr bin Sulaiman bin Abu Hathmah.

16. Safyah bint Abu ‘Ubaid.

17. Umm Mubashir al-Ansāriyyah.[1]

Umm al-Mu’minīn Zaynab bint Jahash (R.A)

Zaynab (R.A) was the daughter of Jahash, her mother was Umaimah – a sister of the Prophet’s صلى‌الله‌عليه‌وسلم father ‘Abd al-Allah. She was previously named as Barrah but the Prophet صلى‌الله‌عليه‌وسلم changed it and named her Zaynab[2].

In the very beginning of the Prophet’s صلى‌الله‌عليه‌وسلم mission she embraced Islam and also migrated to Madinah for the cause of Islam. She was first married to Zaid bin Hārithah – a freed-slave of the Prophet صلى‌الله‌عليه‌وسلم[3] but soon the marriage was dissolved and she was married to the Prophet صلى‌الله‌عليه‌وسلم by Allah Himself[4] in 5th *Hijrah*.[5] Zaynab was proud of peculiar circumstance of her marriage and used to say that the Prophet’s صلى‌الله‌عليه‌وسلم other wives had been given to him by their fathers and brothers while her union had been brought about by Divine command.[6]

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[1] *Idem.*
[2] Ibn Athīr: *op.cit.*, Vol.7, pp.126-127.
[3] *Ibid*: p.126.
[4] Qur’ān: 33:37.
[5] Ibn ‘Abd al-Barr: *op.cit.*, Vol. 4, p.306.
[6] Bukhari:*Kitāb al-Tawhīd, bāb wakan ‘Arshuhu ‘ala al-Mā*’.

Zaynab was a great lady it is because of her the verse of *Hijāb* (order of veil) appears to have been revealed.[1] 'Ā'ishah (R.A) – her co-wife provides the witness of her good-conduct while saying "… and she [Zaynab] was competing with me [in her beauty and the Prophet's صلى‌الله‌عليه‌وسلم love], amongst them [wives of the Prophet صلى‌الله‌عليه‌وسلم] and I haven't seen woman more convicted to her faith, more pious, more truthful, more generous, one who joins blood-relations than her…."[2]

Zaynab's (R.A) generosity was proverbial. She was a skillful lady and knew the art of tanning. She used to earn by her own hands and give that in charity.[3] The Prophet صلى‌الله‌عليه‌وسلم said to his wives, "The longest handed amongst you shall be the first to join me" [4]. It refers to this lady as she was the first among the wives of the Prophet صلى‌الله‌عليه‌وسلم who died after the demise of the Prophet صلى‌الله‌عليه‌وسلم .[5] She proved to be the longest handed because of her charity which she used to give out of her own income.

Zaynab (R.A) was about thirty-five at the time of her marriage with the Prophet صلى‌الله‌عليه‌وسلم and died at the age of fifty three in the twentieth year of the *Hijrah*.[6]

The role of Zaynab (R.A) in the development of the *Hadīth* literature: Zaynab (R.A) was a staunch follower of the Prophet's صلى‌الله‌عليه‌وسلم commands and practiced them with great spirit even in serious gloom. After the death of her brother Zaynab asked for perfume and used that thereafter said "I was not in need of it but I heard the Prophet صلى‌الله‌عليه‌وسلم saying on the pulpit that 'It is not legal for a woman who believes in Allah and the last Day to mourn for more than three days for any dead

[1] Ibn Hajr: *Al-Isābah*,Vol.4, p.307.
[2] Muslim:*Kitāb Fadā'il al-Sahābah, bāb fi Fadā'il 'Ā'ishah* (R.A).
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.307.
[4] Muslim: *Kitāb Fadā'il al-Sahābah, bāb fi Fadā'il Zaynab* (R.A).
[5] Ibn 'Abd al-Barr, *op.cit.,* Vol.4, p.307.
[6] Ibn Hajr: *Al-Isābah*, Vol.4, p.308.

person except her husband, for whom she should mourn for four months and ten days'."[1]

Zaynab (R.A) was not a mere listener of the Prophet's صلى‌الله‌عليه‌وسلم statements but also used to deliberate upon their different aspects. This sometimes helped to transpire further details from the Prophet صلى‌الله‌عليه‌وسلم. She herself narrated that the Prophet صلى‌الله‌عليه‌وسلم once came to her in a state of fear and said, *"La ilāha ill-Allah* [none has the right to be worshipped but Allah]. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of *Ya'jūj* and *Ma'jūj* [Gog and Magog] like this," making a circle with his thumb and index finger. Zaynab (R.A) said, "O Allah's Messenger! Shall we be destroyed even though there are pious persons among us?" He said, "Yes, when *Al-Khabath*[2] will increase."[3]

As already mentioned Zaynab (R.A) was the first among the wives of the Prophet who died after demise of the Prophet صلى‌الله‌عليه‌وسلم. She lived together with the Prophet صلى‌الله‌عليه‌وسلم only for five years and lived ten years after him. Therefore, the number of her narrations did not figure high. She is the narrator of only eleven *ahādīth*.[4] But besides other works of *Hadīth ,* the whole group of *Kutub Sittah* contain her *ahādīth*.[5] Among her narrated *ahādīth* five are mentioned in *Kutub Sittah* and Imam Bukhari and Imam Muslim have agreed upon two *ahādīth*.[6]

The contents of Zaynab's (R.A) narrations: Despite Zaynab (R.A) has narrated a little number of *ahādīth* yet she is the only source of the *hadīth* about the appearance of *Ya'jūj* and *Ma'jūj* [7], whatever is reliable and became famous about it, is narrated by Zaynab (R.A) only. Her another narration related to *Istihādah* is also well-known. She

[1] Bukhari: *Kitāb al-Janā'iz, bāb Hadd al-Mar'at 'alā Ghairi Jawjiha.*
[2] The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and each and every kind of evil deed.
[3] Bukhari: *Kitāb Ahādīth al-Anbiyā', bāb Qawl Allah wa Yas'lūnaka 'an Dhi al-Qarnian….*
[4] Ibn Jawzi: *Talqīh al-Fahūm* quoted by A.Q.B. Husian: *op.cit.,* p.84.
[5] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.537 and *Al-Fahāris: op.cit.,* pp.92-93.
[6] Mizzi: *Tahfat al-Ashrāf,* Vol.11, pp.321-324.
[7] Bukhari: *Kitāb al-Fitan, bāb Khurūj Ya'jūj wa Ma'jūj.*

has also narrated about mourning of a woman for a dead person other than her husband. This *hadīth* is commonly narrated by *Kutub Sittah* except Ibn Mājah.Her narrations are also related to the issue of *Tahārah*.[1]

The break-up of Zaynab's (R.A) narrations in different classical *Hadīth* works: In *Sahīh Bukhari* her narrations are in the chapters of:

1. *Kitāb al-Tahajjud*.
2. *Kitāb al-Janā'iz*.
3. *Kitāb al-A'tikāf*.
4. *Kitāb al-Hibbah*.
5. *Kitāb al-Shahādāt*.
6. *Kitāb ahādīth al-Anbiyā'*.
7. *Kitāb al-Manāqib*.
8. *Kitāb al-Maghāzi*.
9. *Kitāb al-Tafsīr*.
10. *Kitāb al-Nikāh*.
11. *Kitāb al-Talāq*.
12. *Kitāb al-At'imah*.
13. *Kitāb al-Adab*.
14. *Kitāb al-Ista'dhan*.
15. *Kitāb al-Aiman wa'l Nuzūr*.
16. *Kitāb al-Fitan*.
17. *Kitāb al-Tawhīd*.

In *Sahīh Muslim* Zaynab's (R.A) narrations are in the following chapters:

1. *Kitāb al-Hayd*.
2. *Kitāb Salāt al-Musāfirīn*.
3. *Kitāb al-Zakāh*.

[1] Mizzi: *Tahfat al-Ashrāf*, Vol. 11, pp.321-324.

4. *Kitāb al-A'tikāf.*
5. *Kitāb al-Nikāh.*
6. *Kitāb al-Radā'* .
7. *Kitāb al-Ādāb.*
8. *Kitāb Fadā'il al-Sahābah.*
9. *Kitāb al-Talāq.*
10. *Kitāb al-Fitan.*
11. *Kitāb al-Tafsīr.*

In *Sunan Abu Dawūd* Zaynab's (R.A) narrations are in the chapters of:

1. *Kitāb al-Tahārah.*
2. *Kitāb al-Salāh.*
3. *Kitāb al-Nikāh.*
4. *Kitāb al-Talāq.*
5. *Kitāb al-Imārah.*
6. *Kitāb al-Ashribah.*
7. *Kitāb al-At'timah.*
8. *Kitāb al-Libās.*
9. *Kitāb al-Sunnah.*
10. *Kitāb al- Adab.*

In *Jāmi' Tirmidhi* the narrations of Zaynab (R.A) are in the chapters of:

1. *Abwāb al-Tahārah.*
2. *Abwāb al-Radā'.*
3. *Abwāb al-Talāq.*
4. *Abwāb al-Fitan.*
5. *Abwāb Tafsīr al-Qur'ān.*

In *Sunan Nasā'ī* Zaynab's narrations are in the chapters of:

1. *Kitāb al-Tahārah.*

2. *Kitāb al-Hayd*.
3. *Kitāb al-Masājid*.
4. *Kitāb Qiyām al-Lail*.
5. *Kitāb al-Nikāh*.
6. *Kitāb al-Talāq*.
7. *Kitāb al-Aimān*.
8. *Kitāb 'Ishrat al-Nisā'*.

In *Sunan Ibn Mājah* Zaynab's (R.A) narrations are in the chapters of:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Iqāmah*.
3. *Kitāb al-Siyām*.
4. *Kitāb al-Nikāh*.
5. *Kitāb al-Talāq*.
6. *Kitāb al-Fitan*.

In *Musnad Dārmi*, *Kitāb al-Wudū'* contains Zaynab's narration.

In *Mu'āttā'* of Imam Mālik, the subjects of *Tahārah*, *Janā'iz*, *A'tikāf* and *Talāq* contain Zaynab's (R.A) narrations.

The *Musnad* of Ahmad bin Hanbal contains Zaynab's (R.A) *Musnad* too.[1]

The sources of Zaynab's (R.A) *ahādīth:* Zaynab (R.A) has narrated *ahādīth* only from the Prophet صلى الله عليه وسلم[2].

The students of Zaynab (R.A): Her students who narrated *ahādīth* on her authority were:

1. Her nephew Muhammad bin 'Abd al-Allah bin Jahash.

[1] See *Al-Farhāris*: *op.cit.,* pp.92-93 and Mizzi: *Tahdhīb al-Kamāl* ,Vol.8, p.537.
[2] Mizzi: *Tahdhīb al-Kamāl* ,Vol. 8, p.537.

2. Umm Habībah bint Abu Sufyān.
3. Zaynab bint Abu Salamah. All the three have also directly heard from the Prophet صلى‌الله‌عليه‌وسلم .
4. Kulthūm bin al-Mustalaq.
5. Her freed-slave Madhkūr and others. [1]

The contribution of *Sahābiyāt* [2] in *Hadīth*

Among the numerous prominent *Sahābiyāt* who have rendered their sevices to diverse fields of knowledge we will focus on the contribution of only few of them regarding *Hadīth* as it is very difficult to comprehend their role. We hardly find a *Sahābiyah* whose name does not figure in *Hadīth* contribution.[3] Some of the luminaries in the field are as follows:

Asmā' bint Yazīd bin al-Sakan

Asmā' bint Yazīd Ansāriyah – the Ansāri *Sahābiyah,* was one of the great *Sahābiyah* who owed the oath of allegiance with the Prophet صلى‌الله‌عليه‌وسلم.[4] Her

[1] *Idem.*
[2] *Sahābiyah* plural *Sahābiyāt*: means a women who meets with the Prophet صلى‌الله‌عليه‌وسلم in a state of Imān and died as a Muslim see for details Ibn Hajr: *Nuzhat al-Nazar*, p.55.
[3] See E.g. *Al-Isābah* by Ibn Hajr Vol.4 and *Al-Isti'āb* of Ibn 'Abd al-Barr, Vol.4 these works are exclusively on *Sahābiyāt.*
[4] Ibn 'Asākir: *op.cit.,* Vol. 73,p.24.

Kuniyah[1] (agnomen) was Umm Salamah,it is said that she was called Umm ‘Āmir.[2] Her father Yazīd belonged to the branch of Banu ‘Abd al-Ashhal of the Aus tribe.[3] The family was well-known for its nobility and greatness.

Asmā’ bint Yazīd – the speaker of women: After accepting Islam as her faith, Asmā’ (R.A) became very staunch Muslim, known for her intelligence,[4] she was named as *Khatībat al-Nisā’* (the speaker of women)[5]. She was a dynamic Muslim lady with the qualities of leadership who often brought the matters of ladies to the Prophet صلى‌الله‌عليه‌وسلم and even discussed them with him. This sometimes resulted in further explanation of certain issues from the Prophet صلى‌الله‌عليه‌وسلم. Once Asmā’ (R.A) addressed the Prophet صلى‌الله‌عليه‌وسلم in a very civilized manner she said:

> I have brought a message of the Muslim women, I am their spokeswoman. Verily Allah has sent you for the guidance of the men and women both. We believe you and obey you. But we, the women are confined to the domestic duties. The men quench their sexual thirst from us and we beget children for them, thereof the men have excellence over us by offering their prayers in the congregation, by offering funeral prayers and by doing *Jihād*. When they go away for *Jihād.* We take care of their wealth and nourish their children, will we share with their reward O the Messenger of Allah?

The Prophet صلى‌الله‌عليه‌وسلم was very much impressed by her eloquence, oration and the way of address. He was so fascinated by her speech that he praised her among the *Sahābah*. Addressing the *Sahābah* he صلى‌الله‌عليه‌وسلم said, “Have you ever heard such a speech from any woman asking so nicely about her religion like this?” The *Sahābah* replied in negative. Then the Prophet صلى‌الله‌عليه‌وسلم replied to Asmā’: “O

[1] Calling a man, ‘O father of so-and-so! Or calling a woman, O mather of so-and-so’ this is a custom of the Arabs.
[2] Ibn ‘Abd al-Barr: *op.cit.,* Vol. 4, p.232.
[3] Ibn Hajr: *Al-Isābah,* Vol.4, p.229.
[4] Ibn ‘Abd al-Barr: *op.cit.,* Vol. 4, p.232.
[5] Ibn Hajr: *Al-Isābah,* Vol .4, p.229.

Asmā'go away and inform the women behind you that anyone among you who carries-out conjugal duty properly, seeks pleasure of her husband and remains obedient to his wills will equalize [the reward] with whatever you have mentioned about men".[1]

Asmā' (R.A) was also very brave and courageous lady. The battle of Yermuk broke-out during the Caliphate of 'Umar (R.A) in 15 *Hijrah*. She participated in the battle. During this battle, Asmā' and other ladies repulsed the attack of the Christian enemies which was directed towards the tents of the Muslim women. Asmā' killed nine Romans with the pole of her tent in this battle.[2] Asmā' passed away many years after the battle of Yermuk.[3]

The role of Asmā' in the development of *Hadīth* literature: Asmā' (R.A) was only third among the women (after 'Ā'ishah and Umm Salamah) in memorizing and narrating the *Hadīth* of the Prophet صلی‌اللہ‌علیہ‌وسلم. She had a great passion for learning *Hadīth* and used to enquire things from the Prophet[4]صلی‌اللہ‌علیہ‌وسلم .She had narrated much from the Prophet صلی‌اللہ‌علیہ‌وسلم.[5] Ibn 'Asākir has also provided witness for her scholarship in *Hadīth*. He narrated from authorities that among the women of Ansār who memorized *ahādīth* from the Prophet صلی‌اللہ‌علیہ‌وسلم is Asmā' bint Yazīd bin al-Sakan.[6] She has narrated sound *ahādīth* from the Prophet صلی‌اللہ‌علیہ‌وسلم[7] and is said to to have reported eighty one *ahādīth*.[8] Imam Bukhari has individually brought her two narrations in his work *Adab a-Mufrad*[9] and except Imam Muslim, the works of Tirmidhi, Abu Dawūd, Nasā'ī and Ibn Mājah contain Asmā''s narrations[10]. Besides

[1] Ibn 'Abd al-Barr: *op.cit.,* Vol.4, p.233.
[2] Mizzi: *Tahdhīb al-Kamāl* ,Vol.8, p.518.
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.229.
[4] Ibn 'Abd al-Barr: *op.cit*, Vol.4,p.233.
[5] Ibn Hajr: *Al-Isābah,* Vol. 4, p.229.
[6] Ibn 'Asākir: *op.cit.,* Vol. 73, p.24.
[7] *Idem* and Mizzi: *Tahdhīb al-Kamāl,*Vol.8, p.518.
[8] 'U.R.Kahalah: *op.cit.,* Vol.I, p.76.
[9] Mizzi: *Tahdhīb al-Kamāl*,Vol.8, p.518 and Ibn Hajr: *Lisān al-Mīzān*, Vol.7, p.523.
[10] Mizzi: *Tahdhīb al-Kamıāl*,Vol.8, p.518.

this *Musnad* of Dārmi and *Musnad* of Ahmad bin Hanbal also contain Asmā''s narrations.[1]

Asmā' (R.A) and the dissemination of *Hadīth*: Asmā' (R.A) was an enthusiastic *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم. Her Islamic spirit was dynamic. She also took much pains for the diffusion of *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. She has not only narrated *ahādīth* in her native place but is reported to have narrated *Hadīth* in Syria also.[2]

The contents of Asmā''s narrations: Asmā''s narrations pertain to the subjects of *Tafsīr*, *Asbāb al-Nuzūl* (the cause of revelation), *Ahkām*, *Shamā'il* (good qualities), *Sīrah*, *Fadā'il* , *Libās* and *Bai'ah* of women.[3]

The break-up of the narrations of Asmā' bint Yazīd in different classical *Hadīth* works:

In *Sunan Abu Dawūd* Asmā''s narrations are in the chapters of:

1. *Kitāb al-Salāh*.
2. *Kitāb al-Talāq*.
3. *Kitāb al-Tibb*.
4. *Kitāb al-Hurūf wa'l Qirā'āt*.
5. *Kitāb al-Libās* .
6. *Kitāb al-Khātim*.
7. *Kitāb al-Adab*.

In *Jāmi' Tirmidhi* Asmā''s narrations are in the chapters of:

1. *Abwāb al-Janā'iz*.
2. *Abwāb al-Buyū'* .
3. *Abwāb al-Siyar*.

[1] See *Al-Fahāris:op.cit.,* p.12.
[2] Ibn 'Asākir*: op.cit.,* Vol. 73, p.25.
[3] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp.263-268 and Ibn Hajr: *Al-Isābah*, Vol. 4,p.229.

4. *Abwāb al-Jihād*.
5. *Abwāb al-Libās*.
6. *Abwāb al-Birr*.
7. *Abwāb al-Tibb*.
8. *Abwāb al-Ista'dhān*.
9. *Abwāb al-Tafsīr*.
10. *Abwāb al-Da'wāt* .

The *Sunan Nasā'ī* contain Asmā''s narration in *Kitāb al-Zīnah* .

In *Sunan Ibn Mājah* Asmā''s narrations are in the chapters of:

1. *Kitāb al-Janā'iz*.
2. *Kitāb al-Nikāh*.
3. *Kitāb al-Rahūn*.
4. *Kitāb al-At'imah*.
5. *Kitāb al-Adab*.
6. *Kitāb al-Du'ā'*.
7. *Kitāb al-Zuhad*.

The book of *Ista'dhān* and the book of *Fadā'il al-Qur'ān* of *Musnad Dārmi* contain Asmā''s narrations.

The *Musnad* of Ahmad bin Hanbal contains Asmā''s *Musnad*.[1]

The students of Asmā' bint Yazīd (R.A): The following persons have narrated *ahādīth* on the authority of Asmā' bint Yazīd (R.A):

1. Ishāq bin Rāshid.
2. Shahar bin Hawshab.
3. 'Abd al-Allah bin 'Abd al-Rahmān bin Thābit bin al-Sāmit.
4. Mujāhid.

[1] See *Al-Fahāris*: *op.cit.,* p.12 and Mizzi: *Tahdhīb al-Kamāl*,Vol. 8, p.518.

5. Her nephew Mahmūd bin ‘Amar al-Ansāri.
6. Her freed-slave Mughīr bin Abu Muslim.
7. Abu Sufyān freed-slave of Ibn Abu Ahmad.[1]

Asmā’ bint ‘Umais (R.A)

Asmā’ bint ‘Umais (R.A) is a well-known *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم. Asmā’ (R.A) was a sister of *Umm al-Mu’minīn* Maymunah (R.A) from her mother.[2] She had embraced Islam in the early and most difficult period in Makkah before the Prophet صلى‌الله‌عليه‌وسلم entered *Dār al-Arqam*[3] for preaching Islam secretly, owed her allegiance with him,[4] and migrated to Abassinia with her august husband Ja‘far bin Abu Tālib. Therefore, her name is placed in the higher rank among the *Al-Sabiqūn al-Awwalūn* (those who were first to embrace Islam). She belonged to the tribe of Khath‘am.[5]

Asmā’ bint ‘Umais (R.A) was first married to Ja‘far bin Abu Tālib (R.A) and after his matyrdom she was married to Abu Bakr (R.A), then ‘Ali (R.A) married her after the death of Abu Bakr (R.A) .[6]

Asmā’ bint ‘Umais (R.A) was the witness of great incidents of Islamic history, she has offered *Salāh* towards both the *Qiblah*s.[7] She has the excellence of performing double *Hijrah* towards Abassinia and Madinah. The Prophet صلى‌الله‌عليه‌وسلم himself confirmed her virtues for being twicely rewarded for her double *Hijrah*.[8] By dint of her migration to Abassinia (Habshah) she was called *Bahriyah Habshah* (means, one

[1] Mizzi: *Tahdhīb al-Kamāl*,Vol.8, p.518.
[2] Ibn Hajr: *Al-Isābah*, Vol. 4, p.225.
[3] The house of Arqam.
[4] Safadi: *Kitāb al-Wāfī,* Dar al-Nashr, France, 2nd Ed., 1991, Vol.9, p.53.
[5] Ibn Hajr: *loco.cit*.
[6] Ibn ‘Abd al-Barr: *op.cit.*, Vol.4, p.231.
[7] Abu Na‘īm: *op.cit.*, 1st part, p.406. Before *Ka‘bah* Muslims used to turn their faces towards *Bait al-Maqdis* in *Salāh*.
[8] Bukhari: *Kitāb al-Maghāzi, bāb Ghazwah Khaiber*.

who crossed the sea and migrated to Habshah).[1] Moreover, she is one among the four sisters about whom the Prophet صلى‌الله‌عليه‌وسلم said that "…[they] are the four faithful sisters".[2] There is a difference of opinion in regard to Asmā''s date of death. Some say say that she passed away in 83 *Hijrah* and some say that after 60 *Hijrah*.[3]

Asmā' bin 'Umais (R.A) in the company of the Prophet صلى‌الله‌عليه‌وسلم: Asmā' (R.A) had great attachment with the Prophet صلى‌الله‌عليه‌وسلم and the Prophet صلى‌الله‌عليه‌وسلم also showed his favours towards her and her family. She often used to ask him about different things and performed even meager acts only after his consultation.[4] Asmā' bint 'Umais was among the *Sahābiyāt* whom the Prophet صلى‌الله‌عليه‌وسلم himself guided on different occasions. The Prophet صلى‌الله‌عليه‌وسلم once told her "Should not I teach you words, you will recite them in times of distress…." Therefore prescribed the *Dū'ā'* for her.[5]

Moreover, the immediate cause for the Prophet's صلى‌الله‌عليه‌وسلم announciation of the reward of double *Hijrah* for the emigrants of Abassinia was primaly due to Asmā' bint 'Umais (R.A). This incident was the result of conception of some of the *Sahābah* who used to say to the emigrants of Abassinia that those who migrated towards Madinah have precedence over them in *Hijrah*. Once Asmā' bint 'Umais (R.A) – she was one of the migrants to Abassinia, came to visit *Umm al-Mu'minīn* Hafsah (R.A). 'Umar (R.A) was also there. 'Umar (R.A) said, "We have migrated before you [people of the boat], so we have got more right than you over the Allah's Messenger صلى‌الله‌عليه‌وسلم," on that Asmā' became angry and said:

> No, by Allah while you were with Allah's Messenger صلى‌الله‌عليه‌وسلم who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Abassinia, and all that was for the sake

[1] Abu Na'īm: *op.cit.*, part Ist., p.406.
[2] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.450.
[3] Safadi: *op.cit.*, Vol.9, p.53.
[4] See e.g. Tirmidhi: *Kitāb al-Tibb, bāb majā' fi 'l Ruqyah min'l 'Ayn*.
[5] Abu Dawūd: *Kitāb al-Salāh, bāb fi 'l Istighfār.*

of Allah and [then] for His Messenger صلى‌الله‌عليه‌وسلم. By Allah, I will neither eat any food nor drink anything till I inform Allah's Messenger صلى‌الله‌عليه‌وسلم of all that you have said. There we were harmed and frightened. I will mention this to the Prophet صلى‌الله‌عليه‌وسلم and will ask him [about it]….

So when the Prophet صلى‌الله‌عليه‌وسلم came she said, "O Allah's Prophet! 'Umar has said so-and-so". The Prophet صلى‌الله‌عليه‌وسلم said, "He ['Umar] has not got more right than you people over me, as he and his companions have [the reward of] only one *Hijrah*, and you, the people of the boat, have [the reward of] two *Hijrah*s".[1] Asmā' (R.A) was very much pleased to hear the Prophet's صلى‌الله‌عليه‌وسلم reply. Asmā' said, "I saw Abu Musa and other people of the boat [emigrants of Abassinia] coming to me in successive groups, asking me about this narrations". Asmā' used to remark that "Nothing in the world was more cheerful and greater than what the Prophet صلى‌الله‌عليه‌وسلم said about them".[2] Therefore, Asmā' became the subject as well as the authority for this verdict of the Prophet صلى‌الله‌عليه‌وسلم.

The role of Asmā' bint 'Umais (R.A) in the development of *Hadīth* literature: Asmā' (R.A) has related a good number of *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم among *Sahābiyāt*.[3] She is said to have narrated sixty *ahādīth*.[4] The *Kutub Sittah* except the *Sahīh* of Imam Muslim contain her narrations.[5] Besides this her narrations are also found in Imam Nasā'ī's work '*Amal Yawma wa Lailah,*[6] *Mu'attā'* of Imam Mālik and *Musnad* of Dārmi and Ahmad bin Hanbal.[7]

[1] Bukhari: *Kitāb al-Maghāzi, bāb Ghawah Khaibar*.
[2] *Idem.*
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.398.
[4] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddiqi: *op.cit.,* p.25.
[5] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.743.
[6] Mizzi: *Tahfat al-Ashrāf*, Vol.11, p.260.
[7] *Al-Fahāris*:*op.cit.,* p.12.

The contents of the narrations of Asmā' bint 'Umais (R.A): The narrations of Asmā' bint 'Umais pertain to the subjects of *Zuhad*, *Fadā'il*, *Dū'ā'*, *Nazar* (evil eye),*Tibb*, *Tahārah*, *Hajj* and *Janā'iz*.[1]

The break-up of the narrations of Asmā' bint 'Umais (R.A) in different classical *Hadīth* works:

In *Sahīh Bukhari* her narration is in the chapter of *Maghāzi.*

In *Sunan Abu Dawūd* Asmā''s narrations are in the chapters of *Tahārah*, *Salāh* and *Manāsīk*.

In *Jāmi' Tirmidhi* her narrations are in the chapters of *Tibb*, *Sifat al-Qiyāmah* , *Adab* and *Manāqib*.

In *Sunan Nasā'ī* the chapters of *Tahārah*, *Hayd*, *Ghusul* and *Manāsik* contain Asmā''s narrations.

In *Sunan Ibn Mājah* Asmā''s narrations are in the chapters of *Janā'iz*, *Manāsik* , *Tibb* and *Dū'ā'* .

The chapter of *Manāsik* of *Musnad Dārmi* contains Asmā''s narration.

In *Mu'attā'* Asmā''s narrations are in the chapters of *Janā'iz*, *Hajj* and *Hudūd*.

The *Musnad* of Ahamd bin Hanbal contains her *Musnad*.[2]

The students of Asmā' bint 'Umais (R.A): Asmā' had a good number of students. The whole group of people who migrated to Abassinia and then to Madinah alongwith her husband Ja'far bin Abu Tālib (R.A) have narrated on the authority of Asmā' bint

[1] Mizzi: *Tahfat al-Ashrāf,* Vol.11, pp.259-263.
[2] *Al-Fahāris*: *op.cit.,* p.12 and Mizzi:*Tahdhīb al-Kamāl*, Vol.8, p.518.

‘Umais (R.A). [1] Among the persons who transmitted *ahādīth* from Asmā’ are many prominent *Sahābah* and *Tabi‘ūn*.

1. **Among *Sahābah***:

a. ‘Umar bin al-Khattab (R.A).[2]

b. Her nephew ‘Abd al-bin ‘Abbās (R.A).[3]

c. Abu Musa al-Ash‘ari. (R.A).[4]

d. He son ‘Abd al-Allah bin Ja‘far bin Abu Tālib (R.A).[5]

2. Among *Tabi‘ūn:*

a. ‘Urwah bin Zubair.

b. Sa‘īd bin al-Musayyib.

c. ‘Āmir al-Sha‘bi.

d. Abu Burdah bin Abu Musa al-Ash‘ari.

e. Zaid al-Khath‘ami.

f. Her nephew ‘Abd al-Allah bin Shaddād bin al -Hād.

g. ‘Ubaid bin Rifā‘ah.

h. ‘Utbah bin ‘Abd al-Allah.

i. Her grand-son Qāsim bin Muhammad bin Abu Bakr (R.A).

j. Abu Yazīd Madīnī.

k. A freed-slave of Ma‘mmar al-Taimi.[6]

3. **Among *Tabi‘āt:***

a. Fatimah bint Husain bin ‘Ali (R.A).

b. Fatimah bint ‘Ali (R.A).

c. Her grand-daughter Umm ‘Awn bint Muhammad bin Ja‘far R.A).[1]

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[1] Ibn Hajr: *Lisān Al-Mīzān*, Vol.7, p.523.
[2] Ibn Athīr: *op.cit.,* Vol.7, p.13.
[3] *Idem*.
[4] Ibn ‘Abd al-Barr: *op.cit.*, Vol .4, p.232.
[5] *Idem*.
[6] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.518.

Asmā' bint Abu Bakr (R.A)

Asmā' (R.A) was the daughter of Abu Bakr (R.A), the wife of Zubair bin 'Awwām (R.A), a cousin of the Prophet صلى‌الله‌عليه‌وسلم and the mother of 'Abd al-Allah bin Zubair. She was born in Makkah twenty-seven years before *Hijrah*. *Umm al-Mu'minīn* 'Ā'ishah (R.A) was her sister and was younger than her.[2]

Asmā''s name is enlisted among the great *Sahābiyāt* of the Prophet صلى‌الله‌عليه‌وسلم[3]. She embraced Islam in the early period of prophethood and owed the oath of allegiance with the Prophet صلى‌الله‌عليه‌وسلم.[4] Ibn Ishāq – the historian said that she embraced Islam only after seventeen persons had become Muslims.[5] She was among the Muslims who were tortured in the cause of Allah but she always remained patient.[6] Asmā' was honoured by the Prophet صلى‌الله‌عليه‌وسلم with the title of *Dhāt al-Natāqain* (i.e., the owner of two belts).[7] She migrated to Madinah while she was pregnant with 'Abd al-Allah bin Zubair and gave him birth at *Qubā'*.[8]

Asmā' bint Abu Bakr (R.A) lived long and died at an advanced age of hundred in 73 A.H. after the assassination of her son 'Abd al-Allah bin Zubair.[9] She was last to expire among the emigrants of Madinah.[10]

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[1] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.518.
[2] Ibn Athīr: *op.cit.,* Vol.7, pp.7-8 and Ibn 'Asākir: *op.cit*.,Vol.73, pp.6-7.
[3] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.743.
[4] Ibn 'Asākir: *op.cit*., Vol. 73, p.6.
[5] Ibn Hajr: *Al-Isābah*,Vol.4, p. 224.
[6] Abu Na'īm: *op.cit*., Vol.1, p.392.
[7]Bukhari: *Kitāb al-Manāqib*, *bāb Hijrat al-Nabi* صلى‌الله‌عليه‌وسلم .When the Prophet صلى‌الله‌عليه‌وسلم and Abu Bakr left for Madinah she prepared the baggage and put some journey food in a leather bag for them. She cut a piece from her waist belt and tied the mouth of leather bag with it and for that reason she was named so.
[8] Ibn Athīr: *op.cit*., Vol.7, p .8. Qubā' is a place on the outskirts of Madinah.

[9] Ibn 'Asākir: *op.cit*.,Vol. 73, p.6.
[10] Safadi: *op.cit*.,Vol. 6, p.57.

Sagacity of Asmā' bint Abu Bakr (R.A): Asmā' (R.A) was a sagacious person. She used to reflect over the verses of the Qur'ān in a very considerate manner. It is related that once she sent her son 'Urwah to market and started to offer *Salāh*. She started to recite *Surah Tūr*. 'Urwah said she reached to the verse "So Allah confered favour upon us and protected us from the punishment of the scorching Fire,"[1] thereafter he went to the market and then came back while Asmā' was repeating the same verse.[2]

Asmā' bint Abu Bakr (R.A) was an authority for *Fatwa* in her times. Once Muslim al-Qurri asked Ibn 'Abbās (R.A) about relish in *Hajj* (*Hajj Tamatt*') and he permitted it. Whereas the Ibn Zubair had forbidden it. He (Ibn 'Abbās) said, "This is the mother of Ibn Zubair who states that Allah's Messengerصلى الله عليه وسلم had permitted it, you [Muslim al-Qurri] better go to and ask her about it. He [Muslim al-Qurri] said, "So we went to her… she said, 'Verily Allah's Messenger صلى الله عليه وسلم permitted it'".[3]

Asmā' (R.A) in the company of the Prophet صلى الله عليه وسلم: Although Asmā' (R.A) used to ask the Prophet صلى الله عليه وسلم about the different issues individually[4] yet she was very enthusiastic to join and participate in the company of the Prophet صلى الله عليه وسلم. Although being in poor-health she did not miss the congregations held by the Prophetصلى الله عليه وسلم . Once the Prophet صلى الله عليه وسلم was leading a *Kasūf* prayer[5] , Asmā' was among the ladies offering the prayer. The Prophet صلى الله عليه وسلم prolonged the prayer. Asmā' was very weak yet she firmly stood during the prayer. Asmā' (R.A) herself related the details of *Salāt al-Kasūf* lead by the Prophet صلى الله عليه وسلم alongwith her conditions while offering *Salāh*. She says :

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[1] Qur'ān:52:27.
[2] Ibn 'Asākir: *op.cit*.,Vol.73 , pp.14-15 and Abu Na'īm: *op.cit*.,Vol.I, pp.391-392.
[3] Muslim:*Kitāb al-Hajj*, *bāb Bayān ann al-Muhrim bi 'Umrati La Yatahallalu….*
[4] See e.g. Bukhari: *Kitāb al-Zakāh*, *bāb al -Sadaqāt fi mā Istatā*' and *Kitāb Hibbah*, *bāb al-Hadyat lilmushrikīn*.
[5] Prayer offered at the time of sun eclipse.

She came to ‘Ā’ishah (R.A) while ‘Ā’ishah (R.A) was offering *Salāh* and said to her, ‘What has happened to the people’? She pointed towards sky [I looked towards the *Masjid*], and saw the people offering *Salāh*. ‘Ā’ishah said ‘*Subhān Allah*’, I said to her , ‘Is there a sign?’ She nodded with head meaning ‘Yes’, I, too then stood [for the prayer of *Kasūf*] till I became [nearly] unconscious and later on I poured water a my head….[1]

In the narration of Muslim Asmā’ added that “…she stood with him [the Prophet صلى‌الله‌عليه‌وسلم for the prayer] he prolonged his *Qiyām* so much so she intended to sit then she looked towards a weak woman she thought that she is weaker than her [therefore, she left her idea] and remained standing….”[2]

Asmā’ bint Abu Bakr (R.A) under the direct guidance of the Prophet صلى‌الله‌عليه‌وسلم: Once Asmā’ (R.A) asked the Prophet صلى‌الله‌عليه‌وسلم about *Sadaqāt*, the Prophet صلى‌الله‌عليه‌وسلم advised her, “…Don’t keep money in the measured form, else Allah too will give you things in the same way”.[3] Since then she followed that advice to give and spend generously.[4]

Asmā’ (R.A) – a staunch follower of the Prophet صلى‌الله‌عليه‌وسلم: Asmā’ (R.A) was a staunch follower of the Prophet صلى‌الله‌عليه‌وسلم . Unfortunately her mother Qateelah bint ‘Abd al-‘Uzza did not embrace Islam. She was divorced by Abu Bakr (R.A) during *Jahiliyah* period. Once she came to see her daughter – Asmā’ who before giving her any attention directly sought guidance from the Prophet صلى‌الله‌عليه‌وسلم. Asmā’ herself narrates this incident that her mother came to her during the lifetime of Allah’s Messenger صلى‌الله‌عليه‌وسلم and she was a *Mushrikah* (polytheist). Asmā’ said to Allah’s Messenger صلى‌الله‌عليه‌وسلم (seeking his verdict), “My mother has come to me

[1] Bukhari: *Kitāb al-Kasūf*, *bāb Salāt al-Nisā’ ma’l Rijāl* and *Kitāb al-‘Ilm*, *bāb man Ajāb al-Futyā*….
[2] Muslim: *Kitāb al-Kasūf* narrated by Asmā’ bint Abu Bakr (R.A).
[3] *Ibid*: *Kitāb al-Zakāh*, *bāb al-Hath ‘ala al-Infāq wa Karāhat al -Ihsā’* .
[4] Ibn ‘Asākir: *op.cit*., Vol. 73, p.14.

and she desires to receive a reward from me, shall I keep good-relations with her?" The Prophet صلى‌الله‌عليه‌وسلم said, "Yes, keep good-relations with her."[1]

The role of Asmā' bint Abu Bakr (R.A) in the development of *Hadīth* literature: Asmā' bint Abu Bakr (R.A) had a sharp wit and memory. Besides she accurately narrated the *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم she also related episodes of *Jahiliyah* period before the Prophet صلى‌الله‌عليه‌وسلم had pronounced his prophethood.[2] Furthermore, Asmā' also rectified the opinions of others regarding the understanding of the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. It is reported by 'Abd al-Allah – the freed slave of Asmā' that Asmā' sent him to 'Abd al- Allah bin 'Umar saying, "The news has reached me that you prohibit the use of three things: the striped robe, saddle cloth made by red silk, and fasting in the month of *Rajab*".[3] 'Abd al-Allah replied to him:

> As far as what you say about fasting in the month of *Rajab*, how about one who observes continuous fasting? [he negates the statement] and as far as what you say about the stripped garment, I heard 'Umar bin Khattab saying that he heard from Allah's Messenger صلى‌الله‌عليه‌وسلم: 'He who wears silk garment has no share for him [in the Hereafter],' and I am afraid it may not be that stripped garments, and as far as the red saddle cloth is concerned that is the saddle cloth of 'Abd al-Allah and it is red.

'Abd al-Allah (the freed-slave of Asmā') went back to Asmā' and informed her, whereupon she said, "Here is the cloak of Allah's Mesenger صلى‌الله‌عليه‌وسلم," and she brought out to him that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said, "This was Allah's Messenger's صلى‌الله‌عليه‌وسلم

[1] Bukhari: *Kitāb al-Hibbah*, *bāb al-Hadyat lilmushrikīn* and Muslim: *Kitāb al-Zakāh*, *bāb Fadl al-Nafaqah wa'l Sadaqah 'ala al -Aqrabīn*.
[2] Bukahri: *Kitāb Manāqib al-Ansār*, *bāb Hadīth Zaid bin 'Amar bin Nufail*.
[3] The 7th month of Islamic calendar.

cloak with ‘Ā’ishah until she died, and when she died, I got possession of it. The Messenger of Allah صلى‌الله‌عليه‌وسلم used to wear that….”[1]

Asmā’ (R.A) also took part in the dissemination of the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. She often used to related *ahādīth*. She had become very well-known in piety and prayers. Her grand-daughter Fatimah bin Mundhir said, “Whenever a lady suffering from fever was brought to Asmā’ bint Abu Bakr (R.A), she used to invoke Allah for her and then sprinkle some water on her body at the chest and say, “Allah’s Messenger صلى‌الله‌عليه‌وسلم used to order us to abate fever with water”.[2]

Asmā’ (R.A) had well-learned and memorized the Prophecy of the Prophet صلى‌الله‌عليه‌وسلم and even related that in a very critical and advanced stage of her life. After the burial of her son, ‘Abd al-Allah bin Zubair(R.A) [3] who was assassinated and crucified by Hajjāj bin Yousuf, Hajjāj approached Asmā’ (R.A) and after a lengthy conversation with her, Asmā’ (R.A) proclaimed the prediction of the Prophet صلى‌الله‌عليه‌وسلم that, “…The Messenger of Allah صلى‌الله‌عليه‌وسلم told us that a liar and a tyrant will be born in *Thaqīf* [4]. The lair [Mukhtar bin Abu ‘Ubaid] we have seen him and the tyrant I [Asmā’] don’t consider anyone except you….”[5]

Asmā’ bint Abu Bakr (R.A) was a learned woman and has narrated a good number of *ahādīth* from the Prophetصلى‌الله‌عليه‌وسلم . They are found in different *Hadīth* books besides *Kutub Sittah*.[6] She is said to have narrated fifty-eight *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم .[7] The *Sahīhain* of Imam Bukhari and Imam Muslim contain twenty-two *ahādīth* narrated by Asmā’ bint Abu Bakr (R.A).[8] Among them Imam

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[1] Muslim: *Kitāb al-Libās wa Zīnah bāb* 2.
[2] Bukhari: *Kitāb al-Tibb*, *bāb al-Huma min fihi Jahannam*.
[3] After her son’s burial she survided only few days while she was at the age of hundred. See Ibn ‘Asākir: *op.cit.,* Vol. 73, pp. 16 and 22.
[4] The name of the clan to which Hajjāj was belonged to.
[5] Muslim: *Kitāb Fadā’il al-Sahābah*, *bāb ma Dhukira fī Kadhābi Thaqīf wa Mubiriha*.
[6] Ibn Hajr: *Al-Isābah*, Vol.4 , p.224 and *Al-Fahāris* : *op.cit.,* pp.11-12.
[7] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddiqi: *op.cit*., p.25.
[8] Safadi: *op.cit.,* Vol.9, p.57.

Bukhari and Imam Muslim have individually narrated four *ahādīth* each and have agreed upon fourteen *ahādīth*.[1]

The contents of the narrations of Asmā' bint Abu Bakr (R.A): The narrations of Asmā' belong to the different subjects like *Ahkām*, *Sadaqāt*, *Salāh*, *Salāt al-Kasūf*, *Tahārah* , *Hayd*, *Sawm*, about the subject of *Hajj* she narrates much. Similarly Asmā''s narrations pertain to the subjects of *Dhabā'ih*, *'Atāqah* (manumission of slaves), *Libās*, *Silat al-Rahm* (establishing good-relations), *Sifat al-Jannah* (the features of the paradise), *Dalā'il al-Nubūwah* (proof of the prophethood), *Hijrah* , *Fitnat al-Qabr* (trails of graves), '*Ishrat al-Nisā'*, *Ādāb*, *Tibb* etc.[2]

The break-up of the narrations of Asmā' bint Abu Bakr (R.A) in different classical *Hadīth* works:

In *Sahīh Bukhari*:

1. *Kitāb al-'Ilm.*
2. *Kitāb al-Wudū'.*
3. *Kitāb al-Hayd.*
4. *Kitāb al-Tayyammum.*
5. *Kitāb al-Adhān.*
6. *Kitāb al-Jumu'ah.*
7. *Kitāb al-Kasūf.*
8. *Kitāb al-Sahaw.*
9. *Kitāb al-Janā'iz.*
10. *Kitāb al-Zakāh.*
11. *Kitāb al-Hajj.*
12. *Kitāb al-'Umurah.*
13. *Kitāb al-Sawm.*

[1] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp.242-259.
[2] *Idem.*

14. *Kitāb al-Buyū‘*.
15. *Kitāb al-‘Itiq*.
16. *Kitāb al-Hibbah*.
17. *Kitāb al-Sulah*.
18. *Kitāb al-Jihād.*
19. *Kitāb Fard al-Khumus*.
20. *Kitāb al-Jizyah*.
21. *Kitāb Fadā’il Ashāb al-Nabi*.
22. *Kitāb al-Tafsīr*.
23. *Kitāb Manāqib al-Ansār*.
24. *Kitāb al-Nikāh*.
25. *Kitāb al-Talāq*.
26. *Kitāb al-At‘imah*.
27. *Kitāb al-‘Aqīqah*.
28. *Kitāb al-Dhabā’ih*.
29. *Kitāb al-Tibb*.
30. *Kitāb al-Libās*.
31. *Kitāb al-Adab*.
32. *Kitāb al-Riqāq*.
33. *Kitāb al-Fitan*.
34. *Kitāb al-I‘tisām*.

In *Sahīh Muslim*:

1. *Kitāb al-Hayd*.
2. *Kitāb al-Kasūf* .
3. *Kitāb al-Zakāh.*
4. *Kitāb al-Hajj.*
5. *Kitāb al-Sayd* .
6. *Kitāb al-Libās*.

7. *Kitāb al-Adab*.

8. *Kitāb al-Salām* .

9. *Kitāb al-Fadā'il*.

10. *Kitāb Fadā'il al-Sahābah*.

11. *Kitāb al-Tawbah*.

In *Sunan Abu Dawūd* :

1. *Kitāb al-Tahārah*.

2. *Kitāb al-Salāh*.

3. *Kitāb al-Istisqā'*.

4. *Kitāb al-Zakāh*.

5. *Kitāb al-Manāsik*.

6. *Kitāb al-Sawm*.

7. *Kitāb al-Imārah*.

8. *Kitāb al-At'imah*.

9. *Kitāb al-Libās*.

10. *Kitāb al-Adab*.

In *Jamī' Tirmidhi*:

1. *Abwāb al-Tahārah*.

2. *Abwāb al-Jumu'ah*.

3. *Abwāb al-Hajj*.

4. *Abwāb al-Radā'*.

5. *Abwāb al-Ahkām*.

6. *Abwāb al-Libās*.

7. *Abwāb al-At'imah*.

8. *Abwāb al-Birr*.

9. *Abwāb al-Tibb*.

10. *Abwāb al-Fitan*.

11. *Abwāb Sifat al-Jannah*.

12. *Abwāb al-Adab.*

13. *Abwāb al-Manāqib.*

14. *Abwāb al- Zakāh.*

In *Sunan Nasā'ī.*

1. *Kitāb al-Tahārah.*

2. *Kitāb al-Hayd.*

3. *Kitāb al-Kasūf .*

4. *Kitāb al-Janā'iz.*

5. *Kitāb al-Zakāh.*

6. *Kitāb al-Manāsik.*

7. *Kitāb al-Dahāyā.*

8. *Kitāb al-Zīnah.*

In *Sunan Ibn Mājah*:

1. *Kitāb al-Tahārah.*

2. *Kitāb al-Iqāmah.*

3. *Kitāb al-Siyām.*

4. *Kitāb al-Nikāh.*

5. *Kitāb al-Jihād.*

6. *Kitāb al-Manāsik.*

7. *Kitāb al-Dhabā'ih.*

8. *Kitāb al-Tibb.*

9. *Kitāb al-Libās.*

In *Musnad Dārmi*:

1. *Kitāb al-Wudū'.*

2. *Kitāb al-Salāh.*

3. *Kitāb al-Adāhi.*

4. *Kitāb al-At'imah.*

In *Mu'attā'*.

1. In *Kitāb al-Salāh* Asmā''s narrations pertain to the issues of *Tahārah* and *Kasūf* .

2. *Kitāb al-Janā'iz*.

3. *Kitāb al-Hajj.*

4. *Kitāb al-Aqdiyyah*.

5. *Kitāb al-'Ayn*.

Asmā''s *Musnad* is in the *Musnad* of Ahmad bin Hanbal.[1]

The students of Asmā' bint Abu Bakr (R.A): The great *Sahābah* and *Tabi'ūn* have narrated *ahādīth* on the authority of Asmā' bint Abu Bakr (R.A):

1. Her son 'Abd al-Allah bin Zubair (R.A).
2. Another son 'Urwah bin Zubair.
3. Among her grand-children 'Ibād bin 'Abd al-Allah bin Zubair.
4. 'Abd al-Allah bin 'Urwah.
5. Fatimah bint Mundhir.
6. 'Abbād bin Hamzah bin 'Abd al-Allah bin Zubair.
7. Her freed-slave 'Abd al-Allah bin Kaisān.
8. 'Abd al-Allah bin 'Ubaid al-Allah bin Abu Maliakah.
9. 'Abd al-Allah bin 'Abbās (R.A).
10. Qāsim bin Muhammad al-Thaqafi.
11. Marzūq al-Thaqafi – a servant of 'Abd al-Allah bin Zubair.
12. Muslim al-Qurri.
13. Abu Nawfal bin Abu 'Aqrab.
14. Abu Waqid al-Laythi.
15. Tadrus grand-father of Abu Zubair Muhammad bin Muslim bin Tadrus al-Makki –a freed slave of Hakīm bin Hizām.

[1] *Al-Fahāris* : *op.cit.,* pp.11-12 and Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.517.

16. Talhah bin ‘Abd al-Allah bin ‘Abd al-Rahmān bin Abu Bakr (R.A).

17. Safiyyah bint Shaibah.[1]

Umm Hānī’ bint Abu Tālib (R.A)

Umm Hānī’ was an honorable *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم. She was the daughter of Abu Tālib – an uncle of the Prophet صلى‌الله‌عليه‌وسلم. Different sources have mentioned her name with difference as Fākhtah, Fatimah and Hind.[2] However Umm Hānī’ was famous by her *Kunyah*. Umm Hānī’ was the sister of ‘Ali (R.A) and was married to Hubairah bin Abu Wahab.[3]

Umm Hānī’ embraced Islam in the year of the conquest of Makkah and her husband Hubairah fled to Najran[4]. Her conversion to Islam proved as termination of their wedlock.[5] However, there are evidences which prove that she had become Muslim before the conquest of Makkah.[6]

The Prophet صلى‌الله‌عليه‌وسلم proposed Umm Hānī’ but she refused by giving an excuse that she had kids and could not bear the inconvenience caused by them to the Prophet صلى‌الله‌عليه‌وسلم. Thereafter, the Prophet صلى‌الله‌عليه‌وسلم said, “Amongest all those women who ride camels (i.e. Arabs), the ladies of Quriash are the best. They are merciful and kind to their offsprings and the best guardian of their husband’s properties”.[7]

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[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.517 and Ibn Hajr: *Al-Isābah*, Vol.4, p.224.
[2] Ibn Hajr: *Al-Isābah,* Vol.4, p.479.
[3] Ibn Athīr*: op.cit.*,Vol.7, p.393.
[4] Ibn ‘Abd al-Barr: *op.cit.*, Vol. 4, p.479.
[5] Ibn Hajr: *Al-Isābah*, Vol.4, p.479.
[6] See E.g. Abu Dawūd: *Kitāb al-Siyām, bāb fi ’l-Rukhsat fī ’l Niyat fī ’l Siyām.*
[7] Ibn Sa‘d: *op.cit.*, Vol.8, pp.211-212. Ibn Hajr said that the *Sanad* of the *hadīth* is *Sahīh* (authentic) see Ibn Hajr: *Al-Isābah,* Vol. 4, p.479.

Umm Hānī' lived long after 'Ali (R.A)[1] and died during the Caliphate of Mu'āwiyyah (R.A)[2].

Umm Hānī' a revered *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم: Umm Hānī' (R.A) was a revered *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم. The Prophet صلى‌الله‌عليه‌وسلم himself showed great regards towards her. He welcomed her when she approached to him on the day of the conquest of Makkah.[3] Thereafter when she asked him about her giving shelter to a non-Muslim the Prophet صلى‌الله‌عليه‌وسلم admired by saying, "We shelter the person whom you sheltered O Umm Hānī' ".[4]

Umm Hānī' too had a great respect for the Prophet صلى‌الله‌عليه‌وسلم. On the day of the conquest of Makkah, Fatimah came and sat on the left side of the Messenger of Allah صلى‌الله‌عليه‌وسلم, and Umm Hānī' was on his right side. A slave-girl brought a vessel which contained some drink, she gave it to him and he drank from it. He then gave it to Umm Hānī' who drank from it. Umm Hānī' said, "Messenger of Allah صلى‌الله‌عليه‌وسلم, I have broken my fast, I was fasting". He said to her, "Were you making atonement for something?" She replied in negative. He said, "Then it does not harm you if it was voluntary [fast]."[5] She broke her fast but could not say no to the Prophet صلى‌الله‌عليه‌وسلم.

Umm Hānī' under the guidance of the Prophet صلى‌الله‌عليه‌وسلم: She was under the direct guidance of the Prophet صلى‌الله‌عليه‌وسلم. She once asked the Prophet صلى‌الله‌عليه‌وسلم, "Allah's Messenger, tell me some deed for I have become old, weak and bulky," whereupon, he said, "Praise Allah hundred times and glorify Allah hundred times. It is better than one hundred bridled and saddled horses [given] in the

[1] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.603.
[2] Ibn Hajr: *Taqrīb al-Tahdhīb,* p. 759.
[3] Bukhari: *Kitāb al-Salāh, bāb al- Salāt fi Thawb al- Wāhid….*
[4] *Idem.*
[5] This *hadīth* indicates if a man breaks his voluntary fast, he is not required to make an atonement. See Abu Dawūd : *Kitāb al-Siyām, bāb fī 'l Rukhsat fi Niyat min al-Siyām.*

path of Allah and is better than one hundred camels and better than [emancipating] one hundred slaves".[1]

Furthermore, at another occasion the Prophet صلى‌الله‌عليه‌وسلم advised her, "Keep a goat for there is a blessing in it".[2]

The role of Umm Hānī' (R.A) in the development of *Hadīth* literature: Umm Hānī' (R.A) had great passion for learning *ahādīth*. She has not only memorized the sayings of the Prophet صلى‌الله‌عليه‌وسلم but has also minutely watched the actions of the Prophet صلى‌الله‌عليه‌وسلم and narrated them too.[3] In *Hadīth* literature Umm Hānī' has the status of individually narrating the issue of offering forenoon prayer (*Duha*) by the Prophet صلى‌الله‌عليه‌وسلم. This is witnessed by a *Tāba'ī* 'Abd al-Allah bin al-Hārith bin Nawful al-Hāshmi who said:

> I have been asking about, as I was desirious to find one among people who should inform me, whether the Messenger of Allah صلى‌الله‌عليه‌وسلم observed the Fore-noon prayer, but I found no one to narrate that to me except Umm Hānī' daughter of Abu Tālib, who told me that 'On the day of conquest the Messenger of Allah صلى‌الله‌عليه‌وسلم came after the dawn had [sufficiently] arisen. A cloth was brought and privacy was provided for him [the Prophet صلى‌الله‌عليه‌وسلم]. He took a bath and then stoodup and observed eight *Rak'āt*. I do not know whether his *Qiyām* was longer, or bending or prostration or all of them were of equal duration.' She [Umm Hānī'] further said, 'I never saw him saying this *Nafl* prayer prior to it or subsequently'.[4]

[1] Ibn Mājah: *Kitāb al-Adab, bāb Fadl al-Tasbīh*. The *Sanad* of this *hadīth* is *Da'īf* (weak).
[2] Ibn Mājah: *Kitāb al-Tijārāt, bāb Ittikhādh al-Māshiyah.*
[3] See. E.g. Bukhari: *Kitāb al-Jizyah, bāb Amān al-Nisā' wa Jawarihina.*
[4] Muslim: *Kitāb al-Salāh, bāb* 121, *hadīth* no.9.

This is also confirmed by another *Tāba'ī* 'Abd al-Rahmān bin Abu Laila al-Ansari who said, "Only Umm Hānī' narrated to us that she had seen the Prophet صلى‌الله‌عليه‌وسلم offering the forenoon (*Duha*) prayer".[1]

Umm Hānī' (R.A) has narrated a good number of *ahādīth*. She is said to have narrated forty-six *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم.[2] Her narrations are found in *Kutub Sittah* and other works of *Hadīth* too[3] like *Shamā'il* of Imam Tirmidhi,[4] *Mu'attā'*, *Musnad* of Dārmi and *Musnad* of Ahmad bin Hanbal.[5] Imam Bukhari and Imam Muslim have agreed upon two *ahādīth* and one is individually narrated by Imam Muslim.[6]

The contents of the narrations of Umm Hānī' (R.A): The *ahādīth* narrated by Umm Hānī' pertain to the subjects of *Sawm* , *Salāh*, *Tahārah*, *Dhikr* (remembering Allah), *Tafsīr al-Qur'ān, Ijārat al-Mushrikīn* (giving shelter to polythesists), *Tijārah* (bussiness), *At'imah* etc.[7]

The break-up of the narrations of Umm Hānī' (R.A) in different classical *Hadīth* works:

In *Sahīh Bukhari*:

1. *Kitāb al-Ghusul*.

[1] Bukhari: *Kitāb al-Tahajjud, bāb al-Salāt al-Duha fi 'l-Safar.*
[2] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddizi: *op.cit.,* p.24.
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.479.
[4] Mizzi: *Tahfat al-Ashrāf,* Vol.12, p.457.
[5] *Al-Fahāris*: *op.cit.,* p.277.
[6] Mizzi: *Tahfat al-Ashrāf,* Vol.12, pp. 449-459.
[7] *Idem.*

2. *Kitāb al-Salāh.*

3. *Kitāb Taqsīr al-Salāh.*

4. *Kitāb al-Tahajjud.*

5. *Kitāb al-Jizyah.*

6. *Kitāb al-Maghāzi.*

7. *Kitāb al-Adab.*

In *Sahīh Muslim*:

1. *Kitāb al-Hayd.*

2. *Kitāb Salāt al-Musāfirīn.*

3. *Kitāb Fadā'il al-Sahābah.*

In *Sunan Abu Dawūd*:

1. *Kitāb al-Salāh.*

2. *Kitāb al-Sawm.*

3. *Kitāb al-Jihād.*

4. *Kitāb al-Tarajjul.*

In *Jāmī' Tirmidhi*:

1. *Abwāb al-Tahārah.*

2. *Abwāb al-Salāh.*

3. *Abwāb al-Witr.*

4. *Abwāb al-Sawm.*

5. *Abwāb al-Siyar.*

6. *Abwāb al-Libās.*

7. *Abwāb al-At'imah.*

8. *Abwāb al-Ista'dhān.*

9. *Abwāb al-Tafsīr.*

In *Sunan Nasā'ī:*

1. *Kitāb al-Tahārah.*

2. *Kitāb al-Ghusul*.
3. *Kitāb al-Iftitāh*.

In *Sunan Ibn Mājah*:

1. *Kitāb al-Tahārah*.
2. *Kitāb al-Iqāmah*.
3. *Kitāb al-Tijārāt*.
4. *Kitāb al-Libās*.
5. *Kitāb al-Adab*.

In *Musnad Dārmi*:

1. *Kitāb al-Salāh*.
2. *Kitāb al-Sawm*.
3. *Kitāb al-Siyar*.

In *Mu'attā'* Umm Hānī''s narration pertains to the issue of *Salāt al-Safar*.

The *Musnad* of Ahmad bin Hanbal contains Umm Hānī''s *Musnad*.[1]

The students of Umm Hānī' (R.A): Many great *Sahābah* and *Tābi'ūn* have narrated *ahādīth* on the authority of Umm Hānī' (R.A). Among them are:

1. 'Abd al-Allah bin 'Abbās (R.A).
2. 'Urwah bin Zubair.
3. 'Āmir al-Sha'bi.
4. 'Abd al-Allah bin Hārith bin Nawful.
5. 'Abd al-Rahmān bin Abu Laila.
6. 'Atā' bin Abu Rabāh.
7. Mujāhid.
8. Kuraib – a freed-slave of Ibn 'Abbās.
9. Muhammad bin 'Uqbah bin Abu Mālik.

[1] *Al-Fahāris*: *op.cit.,* p.277 and Mizzi: *Tahdhīb al-Kamāl* , Vol.8, p.603.

Among her grand-children:

1. Ja‘dah al-Makhzumi.
2. Yahya bin Ja‘dah al-Mukhzumi.
3. Harūn al-Makhzumi.

Among her freed-slaves:

1. Abu Sālih Bādhām.
2. Abu Murrah.[1]

Umm ‘Atiyyah al-Ansāriyah (R.A)

Umm ‘Atiyyah (R.A) also known as Nubaibah bint al-Hārith al-Ansāriyah is a well-known figure among the Ansāri *Sahābiyāt*. She was famous both by her name and her surname.[2] Umm ‘Atiyyah was one among the great *Sahābiyāt* who embraced Islam early alongwith other Ansāri women and took oath of allegiance with the Prophet صلى‌الله‌عليه‌وسلم. The event of her *Bai‘ah* with the Prophet صلى‌الله‌عليه‌وسلم is well-known in *Hadīth* literature.[3] Umm ‘Atiyyah was a staunch believer of the Prophet صلى‌الله‌عليه‌وسلم and served much for the cause of Islam. She was brave enough and accompanied the Prophet صلى‌الله‌عليه‌وسلم in seven battles.[4]

An obedient *Sahābiyah* having great regard for the Prophet صلى‌الله‌عليه‌وسلم: Umm ‘Atiyyah (R.A) was an obedient *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم. Even in hard times of her life she did not forget *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم and carried out his orders in letter and spirit. One of the sons of Umm ‘Atiyyah (R.A) died, and when it was the third day she asked for a yellow perfume and put that over her body and

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.603.
[2] Ibn Hajr: *Al-Isābah*, Vol.4, p.455.
[3] See e.g. Bukhari: *Kitāb al-Ahkām, bāb Bai‘at al-Nisā’*.
[4] Muslim: *Kitāb al-Jihād, bāb ‘Adad Ghazwāt*.

said, "We were forbidden to mourn for more than three days except for our husbands".[1]

Umm 'Atiyyah also had a great love and regard for the Prophet صلى‌الله‌عليه‌وسلم. Whenever she mentioned the name of the Prophet صلى‌الله‌عليه‌وسلم she always used the say, "Let my father be sacrificed for him".[2]

The role of Umm 'Atiyyah (R.A) in the development of *Hadīth* literature: Umm 'Atiyyah (R.A) was one of the great authorities on *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم. Regarding certain issues her narrations are treated more authoritative and reliable. E.g. about the participation of women in the congregation of '*Id* prayers, prohibition on womens' following a bier, prohibition on mourning for a dead, *Bai'ah* of women with the Prophet صلى‌الله‌عليه‌وسلم etc. All these *ahādīth* are mentioned by *Sahīhain*.[3] Furthermore her narration regarding the *Ghusul al-Mayyit* is treated as *Asal*[4] in this chapter[5] and is famous in the classical works of *Hadīth*. A number of great *Sahābah* and *Tābi'ūn* have consulted Umm 'Atiyyah (R.A) and have narrated this *hadīth* on her authority.[6] The well-known literate figure among *Tābi'ūn* – Muhammad bin Sīrīn had even learned the principles of *Ghusul* [7] (ordinary bath) from her.[8]

In general Umm 'Atiyyah (R.A) has narrated a good number of *ahādīth.* She is said to have narrated forty *ahādīth*.[9] Among them Imam Bukhari and Imam Muslim

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[1] Bukhari: *Kitāb al-Janā'iz, bāb Had al-Mar'ati 'ala Ghairi Zawjiha.*
[2] *Ibid*: *Kitāb al-'Idian, bāb Idha lam Yakun Laha Jilbāb fi 'l 'Id*.
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.455.
[4] The *Muhaddithīn* after the comparison of different versions of a same *hadīth* laid the foundation of a chapter on such a version which proved more perfect and thorough that is called *Asal* (plural *Usūl*).
[5] Mizzi: *Tahdhīb al-Kamāl*, Vol.8,p.581.
[6] Ibn Hajr: *Al-Isābah*, Vol.4, p.455 and Ibn 'Abd al-Barr: *op.cit.*, Vol.4,p.452.
[7] Washing of the whole body.
[8] Ibn Hajr: *Al-Isābah*, Vol.4, p.455.
[9] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddiqi: *op.cit.*, p.24.

have agreed upon six and one each is narrated by the Imams individually.[1] Her narrations are also found in the remaining four books of *Kutub Sittah* and in other works of *Hadīth* too.[2]

Umm 'Atiyyah (R.A) and the dissemination of *Hadīth*: Although Umm 'Atiyyah (R.A) was a native of Madinah but afterwards she inhabited Basrah[3] where she used to to narrate *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم [4]. The inhabitants of Basrah have greatly benefitted from her knowledge of *Hadīth*. Even a group of *Sahābah* and '*Ulamā'* among the *Tābi'ūn* in Basrah have learned some of the *ahādīth* of the Prophet صلى‌الله‌عليه‌وسلم from her.[5]

The contents of Umm 'Atiyyah's narrations: The narrations of Umm 'Atiyyah (R.A) are related to the subjects of orders and issues of *Ghusul al-Mayyit,* womens' participation in the two '*Id* festivals, *Tahārah* , *Bai'ah*, *Janā'iz* , the limits of *Hidād* (mourning for a dead), the prohibition of *Niyāhah* (lamentation), *Hibbah*, '*Iddah*, *Jihād*, *Manāqib* etc.[6]

The break-up of Umm 'Atiyyah's (R.A) narrations in different classical *Hadīth* works:

In *Sahīh Bukhari* Umm 'Atiyyah's narrations are in the following chapters:

1. *Kitāb al-Wudū'*.
2. *Kitāb al-Hayd*.
3. *Kitāb al-Salāh*.
4. *Kitāb al-'Idian*.
5. *Kitāb al-Janā'iz*.

[1] Mizzi: *Tahfat al-Ashrāf,* Vol.12,pp.501-516.
[2] *Al-Fahāris*: *op.cit.,* p.272.
[3] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.754.
[4] Bukhari: *Kitāb al-Hayd, bāb Shuhūd al-Hā'id al-'Idian*....
[5] Ibn 'Abd al-Barr: *op.cit.*, Vol. 4, p.452.
[6] Mizzi: *Tahfat al-Ashrāf*, Vol.12, pp.501-516.

6. *Kitāb al-Zakāh*.

7. Kitāb al-Hajj.

8. *Kitāb al-Hibbah*.

9. *Kitāb al-Tafsīr*.

10. *Kitāb al-Talāq*.

11. Kitāb al-At'imah.

12. *Kitāb al-Tibb*.

13. *Kitāb al-Ahkām* .

14. *Kitāb al-A'tisām*.

In *Sahīh Muslim* Umm 'Atiyyah's (R.A) narrations are in the following chapters:

1. *Kitāb al-'Idian*.

2. Kitāb al-Janā'iz.

3. Kitāb al-Zakāh.

4. *Kitāb al-Talāq* .

5. Kitāb al-Jihād.

In *Sunan Abu Dawūd* Umm 'Atiyyah's (R.A) narrations are in the following chapters:

1. *Kitāb al-Tahārah*.

2. *Kitāb al-Salāh*.

3. *Kitāb al-Talāq*.

4. *Kitāb al-Janā'iz*.

5. *Kitāb al-Adab*.

In *Jāmi' Tirmidhi*:

1. *Abwāb al-Jumu'ah*.

2. *Abwāb al-Janā'iz*.

3. *Abwāb al-Siyar*.

4. *Abwāb al-Tafsīr*.

5. *Abwāb al-Manāqib*.

In *Sunan Nasā'ī:*

1. *Kitāb al-Hayd*.

2. *Kitāb al-'Idian*.

3. *Kitāb al-Janā'iz*.

4. *Kitāb al-Talāq*.

5. *Kitāb al-Bai'ah*.

In *Sunan Ibn Mājah*:

1. *Kitāb al-Tahārah*.

2. *Kitāb al-Iqāmah*.

3. *Kitāb al-Janā'iz*.

4. *Kitāb al-Talāq*.

5. *Kitāb al-Jihād.*

In *Musnad Dārmi* Umm 'Atiyyah's narrations are in the chapters of *Wudū'* , *Salāh*, *Talāq* and *Jihād*.

In *Mu'attā'* of Imam Mālik, *Kitāb al-Janā'īz* contains Umm 'Atiyyah's narration.

The *Musnad* of Ahmad bin Hanbal contains Umm 'Atiyyah's (R.A) *Musnad*.[1]

The sources of Umm 'Atiyyah's (R.A) *ahādīth*: Umm 'Atiayyah (R.A) has narrated *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم as well as from 'Umar bin al-Khattab (R.A)[2].

The students of Umm 'Atiyyah (R.A): The following persons have narrated *ahādīth* on Umm 'Atiyyah's authority:

1. Anas bin Mālik (R.A)

[1] *Al-Fahāris :op.cit.,* p.272 and Mizzi: *Tahdhīb al-Kamāl*,Vol.8, p.581.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.581.

2. Muhammad bin Sīrīn.
3. Hafsah bint Sīrīn.
4. Ismai'īl bin 'Abd al-Rahmān bin 'Atiyyah.
5. 'Abd al-Malik bin 'Umair.
6. 'Ali bin al-Aqmar.
7. Umm Sharāhīl.[1]

Fatimah bint Qais (R.A)

Fatimah (R.A) was the daughter of Qais and sister of a famous *Sahābi* Duhāk bin Qais. Fatimah bint Qais (R.A) was pretty and virtuous. She was very wise and intelligent and possessed numerous good qualities.[2] Her privilege was that after the assassination of 'Umar (R.A) the members of *Shūra'* [3] assembled in her home.[4]

Fatimah (R.A) embraced Islam in the early period and was among the early migrants.[5] First she was married to Abu 'Amr bin Hafas who divorced her irrevocably (*Talāq al-Bā'in*) and thereafter on the advice of the Prophet صلى‌الله‌عليه‌وسلم she married to Usāmah bin Zaid (R.A). [6] Both from the episodes of her divorce and marriage, there are number of *Sunan* in practice.[7]

Fatimah bint Qais (R.A) lived long till the Caliphate of Mu'āwiyyah (R.A).[8]

Fatimah's enthusiasm to hear the speeches of the Prophet صلى‌الله‌عليه‌وسلم : Fatimah (R.A) was very enthusiastic to hear more and more speeches of the Prophet

[1] *Idem.*
[2] Ibn Hajr: *Al-Isābah*, Vol.4, p.373, Ibn Athīr: *op.cit.*, Vol.7, p. 224 and Ibn 'Abd al-Barr: *op.cit.*, Vol.4, p.371.
[3] The advisory board of Muslims.
[4] Ibn Hajr: *Al-Isābah*, Vol.4,p.373.
[5] *Idem.*
[6] Ibn 'Abd al-Barr: *op.cit.*, Vol.4, p.371.
[7] *Idem.*
[8] Ibn Hajr:*Taqrīb al-Tahdhīb*, p.751.

صلی‌اللہ‌علیہ‌وسلم and tried to accompany him in most possible occasions. She herself narrates:

> …[Once] I heard the voice of an announcer making an announcement that the [voluntary] prayer would be observed in the *Masjid*… so I set out toward that *Masjid* and observed prayer alongwith Allah's Messenger صلی‌اللہ‌علیہ‌وسلم and I was in the row of the women which was near the row of men. When Allah's Messengerصلی‌اللہ‌علیہ‌وسلم finished his prayer, he sat on pulpit smiling….

And then the Prophet صلی‌اللہ‌علیہ‌وسلم delivered his lengthy speech about the *Dajjāl*.[1]

The role of Fatimah (R.A) in the development of *Hadīth* literature: Fatimah (R.A) has narrated many *ahādīth* from the Prophet صلی‌اللہ‌علیہ‌وسلم.[2] She is said to have narrated thirty-four *ahādīth*. Imam Bukhari and Imam Muslim have agreed upon one *hadīth* and three *ahādīth* are narrated by Imam Muslim individually.[3] The remaining books of *Kutub Sittah* and other books of *Hadīth* too contain the narrations of Fatimah bint Qais.[4]

Fatimah bint Qais (R.A) – the sole narrator of *ahādīth*: Fatimah (R.A) had great passion for learning *ahādīth* of the Prophet صلی‌اللہ‌علیہ‌وسلم and has narrated such *ahādīth* that nobody has share in their transmission. E.g. she is the only authority on the issue that a divorcee who is irrevocably divorced has no right to receive *Nafaqah* – maintenance allowance and residential facilities from her husband during the period of her '*Iddah*[5]. The *hadīth* was received by numerous authorities from her.[6]

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[1] Muslim: *Kitāb al-Fitan wa Ishrāt al- Sā'ah, bāb Qissat al -Jassāsah.*
[2] Ibn Athīr: *op.cit.*, Vol.7,p.225.
[3] Mizzi:*Tahfat al-Ashrāf*, Vol.12, pp.461-481.
[4] *Al-Fahāris*: *op.cit.,* p.219 and Mizzi: *Tahfat al-Ashrāf*, Vol.12, pp.461-481.
[5] That is in case of *Talāq al-Bā'in* (irrevocable *Talāq*).
[6] Disscused in chapter 2nd .See for reference Muslim: *Kitāb al-Talāq, bāb al-Mutallaqat al-Bā'in la Nafaqata laha*.

Furthermore, Fatimah (R.A) has also narrated the lengthy *hadīth* known in *Hadīth* literature by the name of *hadīth Jassāsah*. The Prophet صلى‌الله‌عليه‌وسلم delivered this lengthy speech among an assembly of *Sahābah* but the *hadīth* reached to us only through Fatimah bint Qais.[1] The contents of the *hadīth* show her extra-ordinary ability to learn, understand and transmit the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم.[2]

Fatimah bint Qais (R.A) and the dissemination of *Hadīth*: Not only did the people of Madinah benefit from the knowledge of Fatimah (R.A) but she disseminated the *ahādīth* in Kufah also. In the days when her brother was the commander of Kufah, she visited him and narrated *ahādīth* there. The great *Muhaddithīn* of Kufah among *Tābi'ūn* like al-Sha'bi, Nakha'ī and others have learned *ahādīth* under her tutelage.[3]

The contents of the narrations of Fatimah bint Qais (R.A): The narrations of Fatimah bint Qais (R.A) pertain to the subjects of *Sadaqāt*, *Talāq*, *Jassāsah* and about *Dajjāl*.[4]

The break-up of the narrations of Fatimah bint Qais (R.A) in different classical *Hadīth* works:

In *Sahīh Bukhari*, Fatimah's narration is found in the chapter of *Talāq*.

In *Sahīh Muslim* the chapters of *Talāq* and *Fitan* contain Fatimah's narrations.

In *Sunan Abu Dawūd* the chapters of *Talāq* and *Malāhim* (combats) contain Fatimah's narrations.

The chapters of *Zakāh*, *Nikāh*, *Talāq* and *Fitan* in *Jāmi' Tirmidhi* contain Fatimah's narrations.

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[1] Muslim : *Kitāb al-Fitan wa Ishrāt al-Sā'ah, bāb Qissat al-Jassāsah* and Ibn Hajr: *Al-Isābah*, Vol.4, p.373.
[2] Disccused in detail in 2nd chapter.
[3] Ibn Hajr: *Al-Isābah*, Vol.4, p.373 and Ibn 'Abd al-Barr: *op.cit*., Vol.4, p.371.
[4] Mizzi: *Tahfat al-Ashrāf*, Vol.12, pp.461-481.

In *Sunan Nasā'ī* Fatimah's narrations are in the chapters of *Tahārah*, *Hayd* , *Nikāh* and *Talāq* .

In *Sunan Ibn Mājah* Fatimah's narrations are in the chapters of *Zakāh*, *Nikāh* , *Talāq* and *Fitan* .

The chapters of *Zakāh*, *Nikāh* and *Talāq* in *Musnad Dārmi* contain Fatimah's narrations.

The chapter of *Talāq* of *Mu'attā'* of Imam Mālik contains Fatimah's narration.

The *Musnad* of Ahmad bin Hanbal contains Fatimah's *Musnad*.[1]

The students of Fatimah bint Qais (R.A): Numerous people have narrated *ahādīth* from Fatimah. Among her students were the great authorities of second generation their names are:

1. ʻUrwah bin Zubair.
2. Saʻīd bin al-Musayyib.
3. ʻĀmir al-Shaʻbi.
4. Al- Aswad bin Yazīd al-Nakhaʻī.
5. Sulaiman bin Yassār.
6. Qāsim bin Muhammad bin Abu Bakr.
7. ʻAbd al-Rahmān bin ʻĀsim bin Thābit.
8. ʻUbaid al-Allah bin ʻAbd al-Allah bin ʻUtbah bin Masʻūd.
9. ʻAbd al-Allah al-Bahi.
10. Muhammad bin ʻAbd al-Rahmān bin Thawbān.
11. Abu Bakr bin Abu al-Jaham.
12. Abu Salamah bin ʻAbd al-Rahmān.
13. Her freed-slave Tamīm Abu Salamah.[2]

[1] *Al-Fahāris*: *op.cit.,* p.219 and Mizzi: *Tahdhīb al-Kamāl*,Vol.8, p.563.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.563.

Umm al-Fadl (R.A)

Lubābah bint Hārith popularly known as Umm al-Fadl was a wise and learned lady and one of the renowned *Sahābiyah* of the Prophetصلى‌الله‌عليه‌وسلم . Her title was Kubra. Therefore, she is called Lubābat al-Kubra in the history of Islam. She hailed from Banu Hilāl.[1] Lubābah (R.A) was the daughter of Hārith bin Hazan. She had two relations with the Prophet صلى‌الله‌عليه‌وسلم . She was his aunt by marriage as she was married to ‘Abbās (R.A), uncle of the Prophet صلى‌الله‌عليه‌وسلم and she was the real sister of *Umm al-Mu’minīn* Maymunah (R.A), by that relation she became a sister-in-law of the Prophet صلى‌الله‌عليه‌وسلم [2].

Umm al-Fadl (R.A) was the only second lady to embrace Islam after Khadījah (R.A)[3]. Therefore, she was considered very respectable among the first Muslims. She even took the lead over her husband in accepting the New Faith. She also migrated to Madinah after her husband ‘Abbās (R.A) embraced Islam.[4]

Umm al-Fadl (R.A) passed away before her husband. It was the period of the Caliphate of ‘Uthmān (R.A).[5]

The Prophet صلى‌الله‌عليه‌وسلم had great regard for his devout *Sahābiyah*: Since Umm al-Fadl had great love and respect for the Prophetصلى‌الله‌عليه‌وسلم . The Prophet صلى‌الله‌عليه‌وسلم too had great regard for her and her family. The Prophet صلى‌الله‌عليه‌وسلم often used to visit her and used to take his midday nap in her house.[6] The Prophet صلى‌الله‌عليه‌وسلم said about her and her sisters “Maymunah, Umm al-Fadl, Asmā’ and

[1] Ibn Hajr: *Al-Isābah*, Vol.4, p.461.
[2] Ibn ‘Abd al-Barr: *op.cit.*, Vol.4, p.385.
[3] *Idem.*
[4] Ibn Sa‘d: *op.cit.,* Vol.8, p.356.
[5] Al-Qasarāni: *op.cit.*, Vol.2, p.612.
[6] Ibn ‘Abd al-Barr: *op.cit.,* Vol.4, p.375 and Ibn Sa‘d: *op.cit.*, Vol.8, pp.355-356.

Salma are the four faithful sisters".[1] She was a devout *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم who suffered much for the cause of Islam as she was among the *Mustad'afīn*.[2] Umm al-Fadl was eager to accompany the Prophetصلى‌الله‌عليه‌وسلم on most possible occasions. She used to accompany the Prophet صلى‌الله‌عليه‌وسلم even in night prayers. Her son 'Abd al-Allah bin 'Abbās (R.A) related from her that Umm al-Fadl – her mother, heard him reciting *Wal Marsalāt 'Urfan*[3] and said, "O my son! By Allah, your recitation made me remember that it was the last *Surah* I heard from Allah's Messengerصلى‌الله‌عليه‌وسلم . He recited it in the *Maghrib* prayer".[4]

A genius *Sahābiyah* of the Prophet صلى‌الله‌عليه‌وسلم **:** Umm al-Fadl was intelligent and her idea proved a stroke of genius on the occasion of *Hajjat al-Wadā'*.[5] She was fortunate to perform *Hajj* alongwith the Prophet صلى‌الله‌عليه‌وسلم. It was the day of *'Arafah*. The people doubted whether the Prophet صلى‌الله‌عليه‌وسلم was observing the *Sawm* on the day of '*Arafah,* so Umm al-Fadl sent a bowl of milk for him and he drank it.[6] Thus she proved that the Prophet صلى‌الله‌عليه‌وسلم was not fasting and the fact become clear to everbody.

The role of Umm al-Fadl in the development of *Hadīth* literature: Umm al-Fadl (R.A) has narrated numerous *ahādīth* from the Prophet[7] صلى‌الله‌عليه‌وسلم . She is said to have narrated thirty *ahādīth*.[8] Among them three *ahādīth* are mentioned in *Sahīhian*. Imam Bukhari and Imam Muslim have agreed upon one of them and one each is narrated by the Imams individually. Moreover, the remaining books of *Kutub Sittah*

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[1] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.450.
[2] Those who recokoned weak after embracing Islam and therefore were ill-treated and oppressed. See Bukhari: *Kitāb al-Janā'iz, bāb Idha Aslam al- Sabī Famatāt Hal*....
[3] Qur'ān: 77.
[4] Bukhari: *Kitāb al-Adhān, bāb al -Qirā'at fi 'l Maghrib.*
[5] The last *Hajj* of the Prophet صلى‌الله‌عليه‌وسلم , the year before he died.
[6] Bukhari: *Kitāb al-Hajj, bāb Sawm Yaumi 'Arafah* and *bāb al-Wuqūf 'ala 'l Dābbah.*
[7] Ibn 'Abd al-Barr: *op.cit.*, p.385.
[8] Ibn Jawzi: *Talqīh al-Fahūm,* quoted by M.Z.Siddiqi: *op.cit.,* p.24.

alongwith other *Hadīth* books like *Mu'attā'*, *Musnad Dārmi* and *Musnad* Ahmad bin Hanbal contain Umm al-Fadl's narrations.[1]

The contents of Umm al-Fadl's narrations: Her narrations pertain to the subjects of *Qirā'ah, Radā'*, *Sawm, Hajj, Tahārah* and *Ru'yā*.[2]

The break-up Umm al-Fadl's narrations in different classical *Hadīth* works:

In *Sahīh Bukhari* the chapters dealing with *Adhān, Janā'iz, Hajj, Sawm, Maghāzi* and *Ashribah* contain Umm al-Fadl's narrations.

In *Sahīh Muslim* the chapters dealing with *Salāh, Siyām* and *Radā'* contain her narrations.

In *Sunan Abu Dawūd* the chapters of *Tahārah, Salāh* and *Sawm* contain Umm al-Fadl's narrations.

The chapters of *Salāh*, *Tahārah*, *Sawm* and *Radā'* in *Jāmi' Tirmidhi* contain Umm al-Fadl's narrations.

The chapters of *Iftitāh*, *Siyām*, *Nikāh* and *Ashribah* in *Sunan Nasā'ī* contain Umm al-Fadl's narrations.

In *Sunan Ibn Mājah* the chapters of *Tahārah*, *Iqāmah*, *Nikāh* and *Ru'yā* contain Umm al-Fadl's narrations.

The chapters of *Salāh* and *Nikāh* in *Musnad Dārmi* contain her narrations.

In *Mu'attā'* of Imam Mālik Umm al-Fadl's narrations pertain to the issue of *Nidā'* and to the chapter of *Hajj*.

The *Musnad* of Ahmad bin Hanbal contains Umm al-Fadl's *Musnad* also.[3]

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[1] Mizzi: *Tahfat al-Ashrāf*, Vol.12, pp.478-483 and *Al-Fahāris*: *op.cit.,* p.235.
[2] Mizzi: *Tahfat al-Ashrāf*, Vol. 12, pp. 478-483.
[3] Al-*Fahāris*: *op.cit.,* p. 235 and Mizzi: *Tahdhīb al-Kamāl* ,Vol.8, p.575.

The students of Umm al-Fadl (R.A): Among her students who narrated *ahādīth* on her authority were some prominent *Sahābah*.

1. *Hibr al-Ummah*[1] her son ‘Abd al- Allah bin Abbās (R.A).
2. Anas bin Mālik (R.A).
3. Tammām bin ‘Abbās.
4. ‘Abd al-Allah bin Hārith bin Nawful.
5. Her freed-slave ‘Umair Abu ‘Abd al-Allah.
6. Qābūs bin Abu Mukhāriq.
7. Kuraib – the freed-slave of her son ‘Abd al-Allah bin ‘Abbās[2].

Rubai‘ bint Mu‘awwidh (R.A)

Rubai‘(R.A) was the daughter of Mu‘awwidh bin ‘Afrā’,[3] she hailed from the tribe of Banu Najjār among Ansār.[4] Her name is enlisted among those who pledged their *Bai‘ah* with the Prophet صلى‌الله‌عليه‌وسلم [5] under the Tree[6] and among those women who used to participate in *Jihād* with the Prophet صلى‌الله‌عليه‌وسلم .[7]

The Prophet’s صلى‌الله‌عليه‌وسلم affection towards his reciprocated *Sahābiyah*: Since the family of Rubai‘ had greatly suffered for the cause of Islam – her father and uncles were assassinated,therefore, the Prophetصلى‌الله‌عليه‌وسلم was very affectionate towards her. He used to visit her and honour her with gifts[8]. She too had great regard for the Prophet صلى‌الله‌عليه‌وسلم . Once Rubai‘ came to the Prophet صلى‌الله‌عليه‌وسلم with a gift of

[1] Named by the Prophet صلى‌الله‌عليه‌وسلم means the most learned person, an early commentator of the Qur’ān.
[2] Mizzi: *Tahdhīb al-Kamāl,* Vol. 8 , p.575.
[3]Mu’awwidh who killed Abu Jahl in the battle of Badr see Ibn ‘Abd al-Barr: *op.cit.,*p.302.
[4] Ibn Hajr: *Al-Isābah*, Vol. 4, p.293.
[5] *Idem*.
[6] The great ceremony of the fealty of Allah’s good pleasure took place while the Prophet صلى‌الله‌عليه‌وسلم sat under a tree in the plain of *Hudaibiyah*.
[7] Bukhari: *Kitāb al-Jihād, bāb Radd al-Nisā’ al -Jarha wa’l Qatla*.
[8] Ibn Hajr: *Al-Isābah*, Vol. 4, p .293 and Ibn ‘Abd al-Barr: *op.cit.,* p.302.

dates etc. the Prophet صلى‌الله‌عليه‌وسلم gave her an ornament of gold and said, "Adorn with it".[1] Rubai' was a younger *Sahābiyah* she served as a source of information for generations. Once a grand-son of 'Ammar bin Yāsir (R.A) – a famous *Sahābi*, visited her and asked her about the personality of the Prophet صلى‌الله‌عليه‌وسلم she replied in a beautiful way and said "O my son if you would have seen him you would have found him the rising sun".[2]

Rubai' (R.A) under the direct guidance of the Prophet صلى‌الله‌عليه‌وسلم **:** As already mentioned that the Prophet صلى‌الله‌عليه‌وسلم used to visit Rubai' (R.A) these visits proved very beneficial to her as she came under the direct guidance of the Prophet صلى‌الله‌عليه‌وسلمhence she had learnt many *ahādīth* and *Sunan* from the Prophet صلى‌الله‌عليه‌وسلم himself. Rubai' (R.A) herself narrates:

> The Prophet صلى‌الله‌عليه‌وسلم came to me on the morning of consummation of my marriage and sat down on my bed… and small girls were beating the tambourine and singing in lamentation of my fathers [including her uncles] who had been killed on the day of battle of *Badr*. Then one of the girls said, 'There is a Prophet amongst us who knows what will happen tomarrow.' The Prophet صلى‌الله‌عليه‌وسلمsaid [to her], 'Do not say this, but go on saying what you have spoken before'.[3]

Likewise on another such occasion the Prophet صلى‌الله‌عليه‌وسلم came to Rubai' and said "Pour out water on me for *Wudū'* ". She poured out and learnt a number of *Sunan* related to *Wudū'*.[4] The great authorities even among the *Sahābah* like – Ibn 'Abbās (R.A) asked her about the *Wudū'* of the Prophet صلى‌الله‌عليه‌وسلم[5] .

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[1] Ibn 'Abd al-Barr: *op.cit*., p. 302.
[2] Ibn Athīr: *op.cit.,* Vol.7, p.109.
[3] Bukhari: *Kitāb al-Maghāzi, bāb* 12 and *Kitāb al-Nikāh*, *bāb Darb al- Daff fi'l Nikāh.*
[4] Ibn Hajr: *Al-Isābah,* Vol. 4, p.293 and Ibn 'Abd al-Barr: *op.cit.,* p.302.
[5] *Idem*.

The role of Rubai‘ bint Mu‘awwidh (R.A) in the development of *Hadīth* literature: Rubai‘ (R.A) narrated many *ahādīth* from the Prophet صلى‌الله‌عليه‌وسلم. She is said to have narrated twenty-one *ahādīth*.[1] Upon one among them Imam Bukhari and Imam Muslim have agreed and two *ahādīth* are narrated by Imam Bukhari individually.[2] Abu Dawūd, Tirmidhi and Ibn Mājah have narrated many *ahādīth* on the authority of Rubai‘ regarding *Wudū’* in their works.[3] Other works of *Hadīth* like *Sunan Nasā’ī, Mu’attā’, Musnad Dārmi, Musnad Ahmad*, *Shamā’il Tirmidhi* etc. contain Rubai‘’s narrations.[4]

The contents of the narrations of Rubai‘ bint Mu‘awwidh (R.A): Her narrations pertain to the subjects of *Maghāzi, Nikāh, Sawm, Jihād, Talāq, Sifat al-Wudū’,* (characteristics of ablution) and *Tahārah*.[5] The nature of most of Rubai‘’s narrations specify *Ahkām* of the *Shari‘ah*.

The break-up of the narrations of Rubai‘ (R.A) in different classical *Hadīth* works: In *Sahīh Bukhari* her narrations are in the chapters of *Sawm, Jihād, Maghāzi, Nikāh* and *Tibb*.

In *Sahīh Muslim* her narrations are in the chapters of *Siyām* and *Qasāmah*.

In *Sunan Abu Dawūd* her narrations are in the chapters of *Tahārah* and *Adab*.

In *Jāmi‘ Tirmidhi*, the chapters of *Tahārah, Sawm, Nikāh, Talāq* and *Siyar* contain Rubai‘’s narrations.

The chapter of *Talāq* in *Sunan Nasā’ī* contain her narration.

The chapters of *Tahārah, Nikāh and Talāq* of *Sunan Ibn Mājah* contain her narrations.

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[1] Ibn Jawzi: *Talqīh al-Fahūm* quoted by M.Z.Siddiqi : *op.cit*.,p.23.
[2] Mizzi: *Tahfat al-Ashrāf,* Vol. 11, pp.301-305.
[3] Ibn Hajr: *Al-Isābah,* Vol. 4 , p. 293.
[4] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp.301-305 and *Al-Fahāris : op.cit.,* p.81.
[5] Mizzi: *Tahfat al-Ashrāf*, Vol.11, pp.301-305.

In the introductory chapter and in the chapter of *Wudū'* of *Musnad Dārmi* her narrations are found.

The chapter of *Talāq* of *Mu'attā'* of Imam Mālik contains her narration.

The *Musnad* of Ahmad bin Hanbal contains Rubai''s *Musnad*.[1]

The students of Rubai' bint Mu'awwidh (R.A):

1. 'Abd al-Allah bin 'Abbās (R.A).[2]
2. Sulaiman bin Yasār.
3. 'Amar bin Shu'aib.
4. Nafi' – the freed-slave of Ibn 'Umar (R.A).
5. Khalid bin Dhakwān.
6. 'Ubādah bin Walīd bin 'Ubaidah bin Sāmit.
7. 'Abd al-Allah bin Muhammad bin 'Aqīl.
8. Muhammad bin 'Abd al-Rahmān bin Thawbān.
9. Abu Salamah bin 'Abd al-Rahmān bin 'Awf.
10. Abu 'Ubaidah bin Muhammad bin 'Ammār bin Yāsir.
11. Her daughter 'Ā'ishah bint Anas bin Mālik.[3]

[1] *Al-Fahāris*: *op.cit.,* p.81 and Mizzi: *Tahdhīb al-Kamāl* ,Vol. 8, p.533.
[2] Ibn 'Abd al-Barr: *op.cit.,* Vol.4, p.302.
[3] Mizzi: *Tahdhīb al-Kamāl,* Vol. 8, p.533.

There are many other *Sahābiyāt* whose contribution to *Hadīth* is worth-mentioning but due to the paucity of time only the names alongwith the source reference of some of them have been given:[1]

1. Umm Qais bint Mahsan (R.A).[2]
2. Fatimah bint Muhammad صلی اللہ علیہ وسلم.[3]
3. Umm Sulaim bint Malhān (R.A).[4]
4. Shifā' bint 'Abd al-Allah (R.A).[5]
5. Sabī'ah bint Hārith Aslamiyyah (R.A).[6]
6. Dabā'ah bint Zubair (R.A).[7]
7. Busrah bint Safwān (R.A)[8].
8. *Umm al-Mu'minīn* Safiyah (R.A).[9]
9. Umm Hishām bint Hārithah (R.A).[10]
10. Umm Mubashir – the wife of Zaid bin Hārithah (R.A).[11]
11. Umm Kulthūm bint 'Uqbah (R.A)[12].
12. Umm Karz (R.A).[13]
13. Umm Ma'qal (R.A).[14]
14. Umm Husain (R.A).[15]

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[1] For detailed account of their contribution see Ibn Hajr's: *Al-Isābah*, Vol.4 and *Tahdhīb al-Tahdhīb* Vol.12, Mizzi's: *Tahdhīb al-Kamāl,* Vol.8 and *Tahfat al-Ashrāf*, Vols.11, 12, 13, Ibn 'Abd al-Barr's: *Al-Isti'āb,* Vol.4 and Ibn Athīr's *Usad al-Ghabah,* Vol.7.
[2] Ibn Hajr: *Al-Isābah,* Vol.4, p.463 and Mizzi: *Tahfat al-Ashrāf* Vol. 13, pp. 96-98.
[3] *Ibid*: pp.356-368 and *Ibid*: Vol.12, pp.471-473.
[4] *Ibid*: pp.441-442 and *Ibid*: Vol.13, pp.82-86.
[5] *Ibid*:pp.333-334 and *Ibid*: Vol.11,p.336.
[6] *Ibid*: pp.317-318 and *Ibid*: Vol. 11, pp. 330-331.
[7] *Ibid*:pp.342-344 and *Ibid*: Vol. 11, pp.346-348.
[8] *Ibid* :pp. 245-246 and *Ibid* :Vol.11, pp.271-272.
[9] *Ibid*:pp. 337-339 and *Ibid*: Vol.11, pp.337-341.
[10] Ibn Hajr: *Al-Isābah,* Vol.4, p.480 and Mizzi: *Tahfat al-Ashrāf*, Vol.13, pp.108-109.
[11] *Ibid*:p.472 and *Ibid*: Vol.13.pp.104-106.
[12] *Ibid*: p.467 and *Ibid*:Vol.13,pp.102-103.
[13] *Ibid*:p.465 and *Ibid*: Vol. 13 , pp.98-102.
[14] *Ibid*: pp.475-476 and *Ibid*: Vol. 13, pp.106-107.
[15] *Ibid*:pp.424-425 and *Ibid*: Vol. 13, pp. 74- 76.

15. Khawlah bint Qais (R.A).[1]
16. Zaynab – the wife of Ibn Mas‘ūd (R.A).[2]
17. Fari‘ah bint Mālik (R.A).[3]
18. Khansā’ bint Khudām (R.A).[4]
19. Umaimah bint Ruqaiqah (R.A).[5]
20. Umm Khālidah bint Khālid (R.A).[6]
21. Umm Harām bint Malhān (R.A).[7]
22. Zaynab bint Umm Salamah (R.A).[8]
23. *Umm al-Muminīn* Juwairiyyah (R.A).[9]
24. Salamah (R.A) – the freed-slave of the Prophet صلى‌الله‌عليه‌وسلم.[10]
25. Umm Jundab (R.A) – the mother of Sulaiman bin ‘Amr.[11]
26. Umm al-‘Alā’ (R.A).[12]
27. Umm Bujaid (R.A).[13]
28. Umm al-Dardā’ al-Kubra (R.A) (the elder).[14]
29. Safiyah bint Shibah (R.A).[15]
30. Umm Aiaman (R.A).[16]
31. *Umm al-Mu’minīn* Sawdah (R.A).[17]

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[1] *Ibid*: p. 286 and *Ibid*:Vol. 11,p .300.
[2] *Ibid*: p .313 and *Ibid*: Vol.11,pp.326-329.
[3] *Ibid*: p. 375 and *Ibid*:Vol.12, pp.474-475.
[4] *Ibid:* p. 279 and *Ibid* :Vol.11, pp. 295-296.
[5] *Ibid*: pp. 234-235 and *Ibid*:Vol. 11, pp. 269-270.
[6] *Ibid*: p.429 and *Ibid*:Vol. 11, pp. 268-269.
[7] *Ibid*: pp.423-424 and *Ibid*:Vol. 13,pp. 71- 74.
[8] *Ibid*:pp.310-311 and *Ibid*:Vol. 11.pp. 324-325.
[9] *Ibid*:p.259 and *Ibid*: Vol. 11,pp. 275-277.
[10] *Ibid*: p.326 and *Ibid*:Vol.11, pp. 332-334.
[11] *Ibid*:p. 420 and *Ibid*:Vol. 13, p. 70.
[12] *Ibid*:p.456 and *Ibid*:Vol.13 , pp. 93 -94 .
[13] *Ibid*:p.269 and *Ibid*:Vol. 13, p . 69.
[14] *Ibid*:p. 288 and *Ibid*:Vol.13.p .78.
[15] *Ibid*:p.339 and *Ibid*:Vol.11, pp. 341-343.
[16] *Ibid*:pp. 415-417 and *Ibid*:Vol.13, p.68.
[17] *Ibid*: pp. 330-331 and *Ibid*:Vol.11, p.334.

b) ***Tābi'āt*** [1]

The Islamic biographical literature initially followed a chronological division of *Tabaqāt*, which is variously translated as classes, categories, generations etc.[2] The term denotes similarity in time and place it also indicates a ranking. The earlier generations are ranked higher than later ones primarily because they are closer to the source. But there is also a sense that the era of Prophetصلى‌الله‌عليه‌وسلم was an ideal from which the Muslim community has strayed in the course of time. The *Tābi'ūn* or sucessors are those who did not transmit directly from the Prophet صلى‌الله‌عليه‌وسلم but from one of his *Sahābah*.[3] Moreover, there is continuing evidence of women in active roles in later centuries too. At every period of Muslim history there lived numerous eminent women scholars – those scholars who were having expertise in diverse fields of knowledge. Biographical notices on a very large number of them are to be found in the biographical dictionaries. However, the majority of the women of second generation included in the biographical collections are transmitters of *Hadīth*. Let us mention some of the most prominent figures among the *Muhaddithāt* of second generation.

Hafsah bint Sīrīn (d. after 100 A.H)[4]

Hafsah was an eminent second generation *Muhaddithah* from Basrah[5] who obtained a reputation for knowledge of *Hadīth* and for piety. She was entitled as *Sayyidah* (mistress) of *Tābi'āt.*[6] She is one among the key *Muhaddithāt* of second generation and was incomparable in her times.[7] She read the Qur'ān at age of twelve

[1] Feminine of *Tābi'ūn* means female successors of the *Sahābah* of the Prophetصلى‌الله‌عليه‌وسلم.
[2] See Sayuti :*Tadrīb al- Rāwī*,Vol.2, p.381.
[3] For the definition of *Tāba'ī* see *Ibid*: pp.234-237.
[4] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.745.
[5] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.409.
[6] Sayuti: *Tadrīb al-Rāwī,* Vol. 2, p.242.
[7] Safadi: *op.cit.*,Vol.13, p.106.

only[1]and was also one of the legists from the generation of *Tābi'ūn*.[2] The whole group of *Kutub Sittah*[3] along with *Musnad* of Ahmad bin Hanbal[4] have accepted her authority as a narrator of *Hadīth*.

Some of the authorities of *Jarh wa' l Ta'dīl* who attest Hafsah's reliability:

1. Hafsah was held by Ayās bin Mu'āwiyyah (d. 120. A.H) to be superior to all the other *Muhaddithīn* of the period including the celebrated masters of *Hadīth* like Hasan Basri and Ibn Sirīn – her brother.[5]

2. Yahya bin Ma'īn has acknowledged the credibility of Hafsah in words of *Thiqah* (trustworthy) and *Hujjah* (edvidence)[6]. These terms depict one of the highest ranks in acknowledging the credibility of a scholar of *Hadīth* in *Hadīth* terminology.[7]

3. Ibn Hibbān has enlisted Hafsah's name in his renowned work *Al-Thiqāt* (the trustworthy narrators of *Hadīth*).[8]

4. Ahmad bin 'Abd al-Allah al-'Ijli says that Hafsah is *Thiqah*.[9]

5. Ibn Hajr also called her *Thiqah*.[10]

The sources of Hafsah's *ahādīth*: Hafsah was the student of the reputed authorities of her age and transmitted *ahādīth* from them. The names of some of them are:

1. Anas bin Mālik (R.A).
2. Umm 'Atiyyah (R.A).

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[1] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.410.
[2] Safadi: *loco.cit.*
[3] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.745.
[4] *Al-Fahāris*: *op.cit.,* p.63.
[5] Sayuti*: op.cit.,* Vol.2, p.242 and Mizzi : *Tahdhīb al- Kamāl*,Vol.8, p.526.
[6] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.409.
[7] See *Muqaddimah* (Introduction) of Ibn Hajr's: *Taqrīb al-Tahdhīb*, p.74.
[8] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.410.
[9] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.526.
[10] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.745.

3. Her brother Yahya bin Sīrīn.
4. Abu Dhibān Khalifah bin Ka‘b.
5. Abu ‘Āliyah.
6. Rabī‘ bin Ziyād al-Hārithi.
7. Khairah – the mother of Hasan Basri.
8. Rabāb – the mother of Rā’ih.
9. Salmān bin ‘Āmir al-Dabī and from numerous others.[1]

The students of Hafsah bint Sīrīn: Among the students who learned *Hadīth* under the tutelage of Hafsah are many great scholars.

1. Qatādah.
2. Ayūb Sukhtiyāni.
3. Her brother Muhammad bin Sīrīn.
4. Ayās bin Mu‘āwiyyah.
5. Khalid al-Hadhā’.
6. ‘Āsim al-Ahwal.
7. ‘Abd al-Allah bin ‘Awn.
8. ‘Abd al-Malik bin Abu Bashir.
9. Hishām bin Hassān.
10. Abu Na‘āmah al-‘Adawi.
11. ‘Ā’ishah bint Sa‘d al-Basariyah.[2]

‘Amrah bint ‘Abd al-Rahmān[3]

‘Amrah bint ‘Abd al-Rahmān was one of the most prominent *Muhaddithah* of the second generation because of her close contact with *Umm al-Mu’minīn* ‘Ā’ishah

[1] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.409.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.526.
[3] Her date of death is not certain some say she died before 100 (A.H) and some say after see Ibn Hajr : *Taqrīb al-Tahdhīb,* p.750.

(R.A) and her longivity. She used to give *Fatwa* in Madinah.[1] She was recognized as the foremost expert on the *ahādīth* transmitted to her by ‘Ā’ishah (R.A) and was consulted about them;[2] her opinion overrode the views of other well-known authorities.[3]

‘Amrah has a distinguished position regarding the knowledge of *Hadīth*. This is witnessed by many authorities of her age like Imam Zuhri – a well-known *Muhaddith* and a narrator of *Kutub Sittah,* who was refferred to ‘Amrah for learning of *Hadīth*. Qāsim bin Muhammad said to Imam Zuhri, “Go to the assembly of ‘Amrah and don’t leave for she was educated by ‘Ā’ishah (R.A) and is the greatest inheritor of knowledge”. Zuhri remarked, “She was a boundless ocean of knowledge”.[4] ‘Abd al-Rahmān bin Qāsim – a great legist of Madinah used to ask ‘Amrah about the *ahādīth* transmitted to her by ‘Ā’ishah (R.A).[5] Furthermore, the Caliph ‘Umar bin ‘Abd al-‘Aziz said to Ibn Hazm – a nephew and a student of ‘Amrah and the celebrated judge of Madinah, “There has not remained anyone who knew more of *Hadīth* transmitted by ‘Ā’ishah (R.A) than ‘Amrah”,[6] and ordered him to write down for him all the *ahādīth* known on ‘Amrah’s authority.[7]

Though ‘Amrah has narrated *ahādīth* on the authority of other persons too but the main source for her knowledge was ‘Ā’ishah (R.A)[8] as she had taken the responsibility of her guardianship.[9] ‘Amrah has transmitted seventy two *ahādīth* on the the authority of ‘Ā’ishah (R.A)[10] and is considered one among those persons who have abundantly narrated from ‘Ā’ishah (R.A). Her narrations are found in six

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[1] Ibn Sa‘d: *op.cit.,* Vol.2, pp.421-422.
[2] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.439.
[3] E.g. see Mu’attā’: *Kitāb al-Saraqah,* chapter 501.
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[5] Ibn Hajr:*Tahdhīb al-Tahdhīb*, Vol.12, p.439.
[6] *Idem.*
[7] *Idem*.
[8] Ibn Hajr:*Taqrīb al-Tahdhīb,* p.750.
[9] Ibn Hajr:*Tahdhīb al-Tahdhīb*, Vol,12. p.438.
[10] See preface of Mizzi’s: *Tahfat al-Ashrāf*, Vol.12, p.15.

canonical works[1] and also in other reputed works of *Hadīth*.[2] Moreover, in *Mu'attā* besides Imam Mālik accepted 'Amrah's authority as a transmitter of *Hadīth*, she appears as a legal precedent in his work.[3]

Some of the authorities of *Jarh wa'l Ta'dīl* who attest 'Amarh's reliability: A number of the scholars of *Jarah wa'l Ta'dīl* have paid tributes to the trustworthiness of 'Amrah. Some of the comments are:

1. Yahya bin Ma'īn – one of the greatest critics of his time calls 'Amrah *Thiqah* and *Hujjah* in narrating *Hadīth*.[4]
2. 'Ali bin Madīni remembered 'Amrah's name with honour and said that there were evidences that 'Amrah was one of the most reliable experts on the *Hadīth* narrated by 'Ā'ishah (R.A).[5]
3. Al-'Ijli also calls 'Amrah *Thiqah*.[6]
4. Ibn Hibbān mentioned 'Amrah in his work *Al-Thiqāt* [7] and said she was more learned about the transmitted *ahādīth* of 'Ā'ishah.[8]
5. Ibn Sa'd calls her *'Ālimah* (women of learning).[9]

The source of 'Amrah's *ahādīth*: As already mentioned 'Ā'ishah (R.A) was not the only source of *ahādīth* for 'Amrah the other persons from whom she learned *ahādīth* are:

1. Rafi' bin Khadīj (R.A).
2. 'Ubaid bin Rufā'ah bin Rafi' al-Zurqi.
3. Marwān bin Hakam.

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[1] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.750.
[2] *Al-Fahāris*: *op.cit.,* p. 208.
[3] See Mu'attā': *Kitāb al-Hajj* chapter no.241 and *Kitab al-Buyū'* chapter no.396.
[4] Ibn Hajr:*Tahdhīb al-Tahdhīb*, Vol.12, p.438.
[5] *Ibid*: pp.438-439.
[6] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.556.
[7] *Idem*.
[8] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.439.
[9] Ibn Sa'd: *op.cit.*, Vol. 8, p.497.

4. Habībah bint Sahl.
5. Hamna bint Jahash (R.A).
6. *Umm al-Mu'minīn* Umm Salamah (R.A).
7. Umm Hishām bint Hārithah (R.A).[1]

The students of 'Amrah: Several prominent and leading *Muhaddithīn* and legists among the *Tābi'ūn* have learned and transmitted *ahādīth* from 'Amrah. The list of her students is big.

1. Muhammad bin Muslim bin Shihāb al-Zuhri.
2. Her nephew Abu Bakr bin Muhammad bin 'Amar bin Hazm.
3. Yahya bin Sa'īd al-Ansāri.
4. Sulaiman bin Yasār.
5. 'Urwah bin Zubair.
6. 'Amar bin Dīnār.
7. Sa'īd bin Sa'īd al-Ansāri.
8. Her son Abu Rijāl Muhammad bin 'Abd al-Rahmān al-Ansāri.
9. Her grand son Hārithah bin Abu Rijāl.
10. Her another grand-son Malik bin Abu Rijāl.
11. Her brother Muhammad bin 'Abd al-Rahmān al-Ansāri.
12. Her nephew Yahya bin 'Abd al-Allah bin 'Abd al-Rahmān al-Ansāri.
13. Ruzaiq bin Hukaim.
14. 'Abd al-Allah bin Abu Bakr bin Muhammad bin 'Amar bin Hazm.
15. Muhammad bin Abu Bakr bin Muhammad bin 'Amar bin Hazm.
16. 'Abd Rabihi bin Sa'īd al-Ansāri.
17. Rā'ita al-Muzniyyah.
18. Fatimah bint Mundhir bin Zubair.[2]
19. Muqātil bin Hayān al-Balakhi.[3]

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.556.
[2] See for all these names Mizzi: *Tahdhīb al-Kamāl*,Vol.8, p.556.
[3] Mizzi: *Tahfat al- Ashrāf*, Vol. 12, p.421.

Umm Dardā'

Hujaimah bint Huy commonly known as Umm Dardā' Sugra (the younger d.81.A.H)[1] holds a prominent position among *Tābi'āt*[2]. She was the wife of a famous Ansāri *Sahābi* Abu Dardā' (R.A)[3]. Umm Dardā' was an orphan and was under the patronage of Abu Dardā'[4] who later married her. His patronage proved very beneficial to Umm Dardā' because it facilitated her access to the company of great scholars among *Sahābah*[5] and provided her many opportunities to receive knowledge from them. She was a learned woman distinguished with the qualities of great intelligence and vast knowledge.[6] She was called as *Faqīhah* (a learned woman)[7] and her conduct was treated as model by great *Muhaddithīn* like Makhul and re- assured by Imam Bukhari in his *Sahīh*.[8] A bulk of *ahādīth* have been transmitted on her authority[9] by the known *Muhaddithīn* of her age. Even she has transmitted some of the *ahādīth* in written form.[10] Morever, the whole group of *Kutub Sittah* have accepted her truthworthiness regarding the transmission of *Hadīth*[11] alongwith the *Musnad* of Ahmad bin Hanbal which contains her *Musnad* too.[12] Besides the expertise in *Hadīth* she has mastered other branches of literature also.[13] Umm Dardā' also played a great role in the dissemination of *Hadīth*. Not only in Damascus – her native place,[14] did she relate *ahādīth* but her name is enlisted among those persons who narrated *ahādīth* in

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[1] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.756.
[2] Sayuti: *op.cit.,*Vol.2, p.242.
[3] Dhahbi: *Tadhkirāt al-Huffāz* , Vol.1, p.62.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb*,Vol. 12, p.466.
[5] *Idem*.
[6] Dhahbi: *Tadhkirat al-Huffāz*, Vol.1, p.62.
[7] Ibn 'Asākir: *op.cit*., Vol.74, p.111 and Ibn Hajr: *Taqrīb al-Tahdhīb,*p.756.
[8] Bukhari: *Kitāb al-Adhān*, *bāb Sunnat al-Julūs fi 'l Tashahhud* and Mizzi: *Tahdhīb al-Kamāl*, Vol.8,p.593.
[9] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.593.
[10] M.M. Azami: *Studies in Early Hadith Literature*, p.72.
[11] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.593.
[12] *Al-Fahāris*: *op.cit.,* p.77.
[13] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.594.
[14] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.756.

Syria.[1] The fact is further proved by the statement of Ibn Hibbān who says that "She used to stay six months at *Bait al-Maqdis*[2] and six months in Damascus".[3]

Some of the authorities who attest Umm Dardā''s reliability:

1. Ibn Hibbān has mentioned her name in his famous work *Al-Thiqāt*.[4]

2. Makhul Shāmi – a great *Muhaddıth* calls her *Faqīhah*.[5]

3. Imam Bukhari also calls her *Faqīhah*.[6]

4. Ibn Hajr calls her *Thiqah* and *Faqīhah*.[7]

The sources of Umm Dardā''s *ahādīth*: Umm Dardā' has not only transmitted *ahādīth* from her husband Abu Dardā' (R.A) but also from other great *Sahābah* and *Tābi'ūn* too like:

1. Abu Hurirah (R.A).
2. 'Ā'ishah (R.A).
3. Salman al-Fārisi (R.A).
4. Fudālah bin 'Ubaid.
5. Ka'b bin 'Āsim.[8]

The students of Umm Dardā': The circle of her students is very large. It will form a grand list. Among her students are many prominent *Muhaddithīn* of their respective ages.

1. Makhūl Shāmi.

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[1] Ibn 'Asākir: *op.cit.,*Vol. 74, p.113.
[2] The famous *Masjid* in Jerusalem which is regarded as the 3rd sacred *Masjid* in the Islamic world.
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*,Vol.12, p.466.
[4] *Idem*.
[5] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.593.
[6] Bukhari: *Kitāb al-Adān, bāb Sunnat al-Julūs fi 'l Tashahhud.*
[7] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.756.
[8] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.593.

2. Rajā’ bin Haywah.
3. Shahar bin Hawshab.
4. Marzūq Abu Bakr Taimī.
5. ‘Awn bin ‘Abd al-Allah bin ‘Utbah bin Mas‘ūd.
6. Ibrahim bin Abu ‘Ablah.
7. Al-Azhar bin Walīd al-Himasi.
8. Ismā‘īl bin ‘Abd al-Allah.
9. Jubair bin Nufair al-Hadrami.
10. Hārith bin ‘Ubaid al-Allah al-Ansāri.
11. Hakīm bin Kaisan.
12. Habīb bin Abu ‘Amra.
13. Her three freed-slaves Hayyān al-Damashqi.
14. Khalīl al-Damashqi.
15. Abu ‘Imrān al-Ansāri.
16. Rāshid bin Sa‘d.
17. Zaid bin Aslam.
18. Sālim bin Abu Ja‘d.
19. Abu Hāzim Salman bin Dīnār al-A‘raj.
20. Safwān bin ‘Abd al-Allah bin Safwān.
21. ‘Abd al-Allah bin Abu Zakariya.
22. ‘Abd al-Allah bin Safwān.
23. ‘Uthmān bin Hayyān al-Damashqi.
24. ‘Abd Rabbihi.
25. ‘Atā’ al-Kaikhārānī.
26. ‘Umar bin Hayyān al-Damshqi.
27. Luqmān bin ‘Āmir al-Wasābī.
28. Muhammad bin Yazīd.
29. Mu‘āwiyyah bin Ishāq.
30. Her nephew Mahdi bin ‘Abd al-Rahmān.

31. Maimūn bin Mahrān.
32. Nirān bin ‘Utbah.
33. Hilāl bin Yasāf.
34. Abu Hubairah.
35. Ya‘la bin Mamlak.
36. Younus bin Maysarah.
37. Abu ‘Umar al-Sīnī.
38. Abu Ghalib Shahab.
39. Abu Qilabah al-Jarmi and
40. Abu Marhūm.[1]

‘Ā’ishah bint Talhah

‘Ā’ishah bint Talhah was the grand-daughter of Abu Bakr (R.A) from her mother’s side. She was an upstanding and reliable *Muhaddithah* of the second generation who was one of the students of her maternal aunt *Umm al-Mu’minīn* ‘Ā’ishah (R.A). She is the authoritative transmitter of many *ahādīth* of the Prophetصلى‌الله‌عليه‌وسلم. The six canonical works[2] alongwith *Mu’attā’* of Imam Mālik[3] have accepted her authority as the transmitter of *Hadīth*.

Some authorities who attest ‘Ā’ishah’s reliability:

1. Yahya bin Ma‘īn calls ‘Ā’ishah *Thiqah* and *Hujjah* in narrating the *Hadīth* of the Prophet صلى‌الله‌عليه‌وسلم.[4]
2. Al-‘Ijli also calls her *Thiqah*.[5]

[1] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.593.
[2] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.750.
[3] *Al-Fahāris*: *op.cit.,* p.140.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb*,Vol. 12, p.437.
[5] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.555.

3. Abu Zur‘ah Damashqi one of the greatest authorities on *Hadīth* says that ‘Ā’ishah was a great woman and people narrated *ahādīth* from her because of her excellence (in *Hadīth* studies) and because of her scholastic vision.[1]

4. Ibn Hibbān mentioned ‘Ā’ishah in his work *Al-Thiqāt*.[2]

5. Another two authorities Ibn Hajr[3] and Imam Dhahbi[4] called her *Thiqah*.

The source of ‘Ā’ishah’s *ahādīth*: ‘Ā’ishah has narrated *ahādīth* only on the authority of *Umm al-Mu’minīn* ‘Ā’ishah (R.A).[5]

The students of ‘Ā’ishah bint Talhah: Following is the list of ‘Ā’ishah’s students who narrated *ahādīth* from her:

1. ‘Atā’ bin Abu Rabāh.
2. Fudail bin ‘Amar.
3. Habīb bin Abu ‘Amra.
4. ‘Abd al-Allah bin Yasār.
5. ‘Umar bin Suwaid.
6. Minhāl bin ‘Amar.
7. Yusuf bin Māhik al-Makki.
8. Her son Talhah bin ‘Abd al-Allah bin ‘Abd al-Rahmān.
9. Her nephew Talhah bin Yahya bin Talhah.
10. Her another nephew Mu‘āwiyyah bin Ishāq bin Talhah.
11. Her third nephew Musa bin ‘Abd al-Allah bin Ishāq bin Talhah.[6]

Mu‘ādhah bint ‘Abd al-Allah al-‘Adawiyyah

[1] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.437.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.555.
[3] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.750.
[4] See foot note Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.555.
[5] Al-Qasarāni*: op.cit.*, Vol.2, p.609.
[6] Mizzi:*Tahdhīb al-Kamāl*, Vol.8, p.555.

Mu‘ādhah bint ‘Abd al-Allah al-‘Adawiyyah surnamed as Umm Sahbā’ was also a prominent *Muhaddithah* of second generation. She was a pious and devotional woman.[1] She staunchly practiced those *ahādīth* which were known to her.[2] Mu‘ādhah is one of the authorities in the transmission of many *ahādīth* found in *Kutub Sittah*.[3] Also *Musnad* of Ahmad bin Hanbal and *Musnad* of Dārmi contain her narrated *ahādīth*.[4] She has also played a role in the dissemination of *Hadīth* among the women of her age.[5] Moreover, many great authorities among men too have transmitted *ahādīth* from her.[6] Even one of her students Yazīd al-Rashk had her narrated *ahādīth* in written form, and Shu’bah (d.124A.H) – a great authority copied out her books from Yazīd’s copies.[7]

Some authorities who attest Mu‘ādhah’s reliability:

1. Yahya bin Ma‘īn calls her *Thiqah* and *Hujjah* in narrating *Hadīth*.[8]

2. Ibn Hibbān has mentioned her name in his work *Al-Thiqāt*.[9]

3. Ibn Hajr also calls her *Thiqah*[10].

The sources of Mu‘ādhah’s *ahādīth* : Mu‘ādhah has narrated *ahādīth* from the prominent authorities of her age – ‘Ā’ishah (R.A), ‘Ali (R.A) Hishām bin ‘Āmir and Umm ‘Amr bint ‘Abd al-Allah bin Zubair.[11]

The students of Mu‘ādhah: Among her students who transmitted *ahādīth* from her were some authorities of *Hadīth* .Following is the list of her students:

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[1] Mizzi:*Tahdhīb al-Kamāl*, Vol.8, p.578.
[2] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.452.
[3] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.753.
[4] *Al-Fahāris: op.cit.,* p.258.
[5] Ibn Sa‘d: *op.cit.*, Vol. 8, p.499.
[6] Mizzi:*Tahdhīb al-Kamāl,* Vol.8, p.578.
[7] Khatib Baghdādi: *Kitāb al-Kifāyah*, p.229.
[8] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.452.
[9] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.578.
[10] Ibn Hajr: *Taqrīb al-Tahdhīb*, p. 753.
[11] Mizzi*: Tahdhīb al-Kamāl*, Vol.8, p. 578.

1. Ayūb Sukhtayāni.
2. ‘Āsim Ahwal.
3. Qatādah bin Di‘āmah.
4. Ishāq bin Suwaid.
5. Awfa bin Dalham.
6. Ja‘far bin Kaisān.
7. Rāshid Abu Muhammad Hamāni.
8. Abu Fatimah Sulaiman bin ‘Abd al-Allah.
9. Abu Salīl Duraib bin Nuqair.
10. Abu Qilābah ‘Abd al-Allah bin Zaid Jarami.
11. ‘Umar bin Dhar Hamadani.
12. Yazīd al-Rashk.
13. Abu Bashar Basri.
14. Abu Bakr Hudhali.
15. Umm Hasan – the grand mother of Abu Bakr ‘Adawi.
16. Umm Nadr bint Hazawwar.[1]

Fatimah bint Mundhir

Fatimah bint Mundhir was the great grand-daughter of Abu Bakr (R.A) and a grand-daughter of ‘Asmā bint Abu Bakr (R.A). She was married to a well-known and learned person Hishām bin ‘Urwah.[2] She had a great passion for learning and had learned *ahādīth* under the tutelage of the great women.[3] However, most of *ahādīth* she she has learned from her grand-mother Asmā’ bint Abu Bakr (R.A).[4] Despite her husband being a literary figure he too has narrated *ahādīth* on Fatimah’s authority

[1] Mizzi*: Tahdhīb al-Kamāl*, Vol.8, p. 578.
[2] *Ibid:* p.564.
[3] *Idem*.
[4] Ibn Sa‘d: *op.cit*., Vol.8, p.494.

which are found in the works of *Sahīhian*.[1] Her narrations are also found in other works of *Kutub Sittah*[2] alongwith *Mu'attā'* of Imam Mālik.[3]

Some authorities who attest Fatimah's reliability:

1. Ibn Hibbān has mentioned Fatimah's name in his work *Al-Thiqāt*.[4]

2. Al-'Ijli calls her *Thiqah* in narrating *Hadīth*.[5]

3. Ibn Hajr also calls her *Thiqah*.[6]

The sources of Fatimah's *ahādīth*: Fatimah has solely narrated *ahādīth* from women. Aside from 'Asmā' bint Abu Bakr (R.A) she has narrated *ahādīth* from *Umm al-Mu'minīn* Umm Salamah (R.A) and from 'Amrah bint 'Abd al-Rahmān al-Ansāriyyah.[7]

The students of Fatimah bint Mundhir: As already mentioned Fatimah's husband Hishām bin 'Urwah has narrated *ahādīth* on her authority. Two more persons Muhammad bin Ishāq bin Yasār and Muhammad bin Sūqa have narrated *ahādīth* from her.[8]

'Ā'ishah bint Sa'd

'Ā'ishah (d. 117 A.H)[9] was the daughter of a famous *Sahābi* Sa'd bin Abu Waqās. She had great attachment with *Ummahāt al-Mu'minīn* and frequently used to

[1] Al-Qasārani*: op.cit*., Vol .2,p.611.
[2] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.752.
[3] *Al-Fahāris: op.cit.,* p.220.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.444.
[5] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.564.
[6] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.752.
[7] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.444.
[8] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.564.
[9] *Ibid*: p.555.

visit them. She is said to have met six among them.[1] ‘Ā’ishah was a known figure among *Tābi‘āt* in narrating *Hadīth*. She out-lived her contemporaries until she taught *Hadīth* to Imam Mālik.[2] Imam Mālik did not directly narrate *ahādīth* on the authority of any woman except ‘**Ā**’ishah bint Sa‘d.[3] Her narrations are found in the works of Bukhari, Abu Dawūd, Tirmidhi and Nasā’ī.[4]

Some authorities who attest ‘Ā’ishah’s reliability:

1. Ibn Hibbān has cited her name in his work *Al-Thiqāt*.[5]
2. Al-‘Ijli also placed her confidence and called her *Thiqah*. [6]
3. Ibn Hajr also calls her *Thiqah*.[7]

The sources of ‘Ā’ishah’s *ahādīth*: ‘Ā’ishah has related *ahādīth* on the authority of her father Sa‘d bin Abu Waqās [8] and Umm Dhar.[9]

The students of ‘Ā’ishah bint Sa‘d: Among her students were some prominent *Muhaddithīn* among *Tābi‘ūn* and among the later generation. The list of her students is:

1. Imam Mālik bin Anas.
2. Ayūb Sukhtayāni.
3. Ismā‘īl bin Ibrahīm bin ‘Uqbah.
4. Ju‘aid bin ‘Abd al-Rahmān.
5. Junāh Najjār.
6. Hakam bin ‘Utaibah.
7. Khuzaimah.

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[1] Ibn Sa‘d: *op.cit.*, Vol.8, p.446.
[2] Ibn Hajr: *Taqrīb al-Tahdhīb ,* p.750.
[3] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.436.
[4] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.555.
[5] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.555.
[6] Ibn Hajr: *Tahdhīb al-Tahdhīb,*Vol. 12,p.436.
[7] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.750.
[8] Al-Qasarāni: *op.cit.,*Vol.2 , p.610.
[9] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.436.

8. Sakhr bin Juwairiyyah.
9. Abu Zinād ‘Abd al-Allah bin Dhakwān.
10. ‘Abd al-Allah bin ‘Ubaidah Rabadhi.
11. ‘Uthmān bin ‘Abd al-Rahmān Waqāsi.
12. Abu Qudāmah ‘Uthmān bin Muhammad.
13. Muhammad bin Bijād.
14. Muhājir bin Mismār.
15. Yousuf bin Ya‘qūb.
16. ‘Ubaidah bint Nābil.[1]

Khairah

Khairah was the mother of a well-known *Muhaddith* Hasan Basri. She was a manumitted slave of *Umm al-Mu’minīn* Umm Salamah (R.A).[2] Khairah learned the enthusiasm for learning under the guidance of Umm Salamah (R.A).Khairah’s knowledge has greatly benefited particularly the women of her age.She used to preach among women.[3] Khairah is the narrator of many *ahādīth* found in the reputed works of of *Hadīth* like *Muslim, Abu Dawūd, Tirmidhi, Nasā’ī and Ibn Mājah.*[4]

Some authorities who attest Khairah’s reliability:

1. Ibn Hibbān quoted her name in his work *Al-Thiqāt*.[5]
2. Ibn Hajr calls her *Maqbūlah*[6] (acceptable).[7]

The sources of Khairah’s *ahādīth*: Khairah has received the knowledge of *Hadīth* from *Umm al-Mu’minīn* Umm Salamah (R.A) and from‘Ā’ishah (R.A).[1]

[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8 , pp.554-555.
[2] Al- Qasarāni*: op.cit*., Vol.2, p.605.
[3] Ibn Sa‘d: *op.cit.*, Vol. 8, p.494.
[4] Mizzi: *Tahdhīb al-Kamāl*, Vol. 8, p.531.
[5] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.416.
[6] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.746.
[7] A technical term depicting a rank in grading the reliability of a *Muhaddith* which is lesser than *Thiqah* (trustworthy) see Ibn Hajr: *Taqrīb al-Tahdhīb,* p.74.

The students of Khairah: Following people have narrated *ahādīth* on Khairah's authority.

1. Both of her sons Hasan Basri and
2. Sa'īd Basri.
3. 'Ali bin Zaid bin Jud'ān.
4. Abu Iyās Mu'āwiyyah al-Qurrah al-Muzani and
5. Hafsah bint Sīrīn.[2]

Hafsah bint 'Abd al-Rahmān bin Abu Bakr

Hafsah was the grand-daughter of Abu Bakr (R.A). She too was under the patronage of her paternal aunt *Umm al-Mu'minīn* 'Ā'ishah (R.A) who gave her in the marriage of her nephew Mundhir bin Zubair.[3] She had great passion for learning *Hadīth* and was a known figure among the *Muhaddithāt* of second generation. Hafsah is the transmitter of many *ahādīth* found in reputed works of *Hadīth – Muslim*, *Abu Dawūd*, *Tirmidhi*, *Ibn Mājah*[4], *Mu'attā* and *Musnad Dārmi*.[5]

Some authorities who attest Hafsah's reliability:

1. Ibn Hibbān has mentioned Hafsah's name in his work *Al-Thiqāt*.[6]
2. Both al-'Ijli[7] and Ibn Hajr[8] call her *Thiqah*.

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[1] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p .531.
[2] *Idem*.
[3] Ibn Sa'd: *op.cit.*, Vol. 8,p.487.
[4] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.526.
[5] *Al-Fahāris*: *op.cit.,* p.63.
[6] Ibn Hajr: *Tahdhīb al-Tahdhīb,* Vol.12, p.410.
[7] *Idem*.
[8] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.745.

The sources of Hafsah's *ahādīth* : Hafsah has studied *Hadīth* from the great authorities of her age – *Umm al-Mu'minīn* '**Ā**'ishah (R.A), *Umm al-Mu'minīn* Umm Salamah (R.A) and her father 'Abd al-Rahmān bin Abu Bakr have taught her *Hadīth*.[1]

The students of Hafsah bint 'Abd al-Rahmān: Following persons have narrated *ahādīth* on the authority of Hafsah:

1. 'Abd al-Rahmān bin Sābit.
2. Irāk bin Malik.
3. 'Awn bin 'Abbās.
4. Yousuf bin Māhik.[2]

Safiyah bint Abu 'Ubaid Thaqafiyyah

Safiyah was the daughter of Abu 'Ubaid and was married to a well-known *Sahābi* of the Prophetصلى الله عليه وسلم 'Abd al-Allah bin 'Umar (R.A). She had great passion for learning *Hadīth* and is a known figure among the *Muhaddithāt* of second generation.[3] She has learned *Hadīth* from the great authorities and many prominent *Muhaddithīn* have studied *Hadīth* from her. Safiyah's narrations are found in the prominent books of *Hadīth – Bukhari, Muslim, Abu Dawūd*, *Nasā'ī, Ibn Mājah*[4], *Mu'attā'* and *Musnad* Ahmad bin Hanbal.[5]

Some authorities who attest Safiyah's reliability:

1. Ibn Hibbān has mentioned Safiyah in his work *Al-Thiqāt*.[6]

[1] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.526.
[2] *Idem*.
[3] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.546.
[4] *Idem*.
[5] *Al-Fahāris*: *op.cit.,* p.126.
[6] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12, p.431.

2. Al-'Ijli calls her *Thiqah*.[1]

The sources of Safiyah's *ahādīth:* Safiyah has learned *Hadīth* from *Umm al-Mu'minīn* 'Ā'ishah (R.A), Umm Salamah (R.A), Hafsah (R.A) and from Qāsim bin Muhammad bin Abu Bakr.[2]

The students of Safiyah: Among Safiyah's students were some prominent authorities of *Hadīth*:

1. Sālim bin 'Abd al-Allah bin 'Umar.
2. Nafi'– the freed-slave of Ibn 'Umar.
3. 'Abd al-Allah bin Dīnār.
4. Musa bin 'Uqbah.
5. Humaid bin Qais al-A'raj.
6. 'Abd al-Allah bin Safwān bin Ummayyah al-Jumahi.[3]

These were some of the most prominent *Muhaddithāt* of second generation. Following is the list of some more names of *Muhaddithāt* of this generation whose contribution to *Hadīth* can be found in different classical biographical accounts.[4] Here we are presenting only their names along with their source reference.

1. Zaynab bint Ka'b bin 'Ujrah.[5]
2. Zaynab bint Nabīt (the wife of Anas bin Mālik)[6].
3. Umm Kulthūm bint Abu Bakr.[7]
4. Jasrah bint Dujājah.[8]
5. Masah bint Basah.[1]

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[1] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.749.
[2] Mizzi: *Tahdhīb al-Kamāl,* Vol.8, p.546.
[3] *Idem*.
[4] E.g. Ibn Hajr's: *Tahdhīb al-Tahdhīb*,Vol.12 and *Taqrīb al-Tahdhīb, Kitāb al-Nisā',* Mizzi's: *Tahdhīb al-Kamāl*, Vol.8 , Ibn Sa'd's : *Tabaqāt*,Vol.8.
[5] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.747.
[6] *Ibid*: p.748.
[7] *Ibid*:p.758.
[8] *Ibid*:p.744.

6. Hind bint Hārith Firasiyyah.[2]
7. Karimah bint al-Hashās.[3]
8. Karimah bint Hamām.[4]
9. Asmā' bint 'Abd al-Rahmān bin Abu Bakr.[5]
10. Karimah bint Miqdād.[6]
11. Umainah bint Anas bin Mālik.[7]
12. Jablah bint Musaffah.[8]
13. Duhaibah al-Anbariyyah.[9]

14. Difrah bint Ghālib.[10]
15. Rabāb bint Sulai'.[11]
16. Sā'ibah.[12]
17. Sumayyah Basariyah.[13]
18. 'Āliyah bint Subai'.[14]
19. Fatimah bint Abu Layth.[15]
20. Qumair – the wife of Masrūq.[16]
21. Marjānah – the mother of 'Alqamah.[17]

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[1] *Ibid*:p.753.
[2] *Ibid*:p.754.
[3] *Ibid*: p.752.
[4] *Idem*.
[5] *Idem*.
[6] *Ibid*: p.743.
[7] *Idem*.
[8] *Ibid*:p.744.
[9] *Ibid*: p.746.
[10] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.746.
[11] *Ibid*: p.747.
[12] *Ibid*: p.748.
[13] *Idem*.
[14] *Ibid*: p.750.
[15] *Ibid:* p.752.
[16] *Idem*.
[17] *Ibid*: p.753.

22. Maryam bint Iyās.[1]

23. Maymunah bint Walīd bin al-Hārith[2] and many others.[3]

c. Tābi'āt al- Tābi'īn[4]

The *Muhaddithāt* among *Sahābiyāt* and *Tābi'āt* passed on information they obtained because of their proximity to the source or reliable authorities, the knowledgeable women of later generations were scholars and teachers who gained fame in their respective societies and the Muslim biographers felt them worthy of inclusion in their works. Socially, these women range from a slave to royal women, but most appear to be from the scholarly middle class. Many of them studied from the leading scholars of their time and taught other scholars.

So far as the *Muhaddithāt* of third generation namely – *Tābi'āt al-Tābi'īn* are concerned among them figure prominent personalities. These *Muhaddithāt* cover the period from the end of the second to the 3rd century. Let us mention some of the important names among them.

1. Asmā' bint Yazīd al-Qaysiyyah: she was a native of Basrah and was the most senior in terms of age among *Tābi'āt al-Tābi'īn* as such Ibn Hajr has mentioned her contribution in the 6th class of his critical biographical account of narrators.[5] Asmā' received the knowledge of *Hadīth* from her cousin Anas bin Ibn 'Abbān. She also taught *Hadīth*. Sulaymān Taymi studied *Hadīth* from her.[6] Regarding her reliability in

[1] *Idem*.
[2] *Ibid*: p.754.
[3] The details regarding their contribution in *Hadīth* is also dealt in Mizzi's: *Tahdhīb al-Kamāl,* Vol.8, and Ibn Hajr's: *Tahdhīb al-Tahdhīb*, Vol.12.
[4] The followers of the followers of the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم.
[5] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.743.
[6] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.400.

narrating *Hadīth*, Ibn Hajr testifies that Asmā' was *Maqbūlah* (acceptable)[1]. Her narration is found in *Sunan Nasā'ī*.[2]

2. Amat al-Wāhid bint Yamīn: She is mentioned by Ibn Hajr in 7th class of narrators as being the senior among the *Tābi'āt al-Tābi'īn*[3]. She was the mother of Yahya bin Bashir bin Khalād. Amat al-Wāhid has narrated *Hadīth* from Muhammad bin Ka'b al-Qarzi.[4] Her son has studied *Hadīth* from her.[5] She has been mentioned by Baqi bin Mukhalad in his *Musnad*.[6] Her narration is found in *Sunan Abu Dawūd.*[7]

3. 'Ubaidah bint Nābil: She was also one among the senior *Tābi'āt al-Tābi'īn* and is therefore mentioned in the 7th class of narrators by Ibn Hajr.[8] 'Ubaidah has narrated *ahādīth* on the authority of a great *Tābi'ah* – 'Ā'ishah bint Sa'd bin Abu Waqās (R.A).The great historian al-Waqidi has studied *Hadīth* from her. Ishāq bin Muhammad al-Farwi, Ma'n bin 'Isa and Khusaib bin Nāsih have also narrated *ahādīth* on Ubaidah's authority.[9] 'Ubaidah's reliability in narrating *Hadīth* has been accepted by many authorities. Ibn Hibbān has mentioned her name in his work *Al-Thiqāt*.[10] Ibn Hajr also testifies her and calls her *Maqbūlah*[11]. Her narration is found in *Shamā'il* of

[1] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.743.
[2] *Idem*.
[3] *Idem*.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb,* Vol.12, p.400.
[5] *Idem*.
[6] *Idem*.
[7] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.743.
[8] *Ibid*: p.750.
[9] Ibn Hajr: *Tahdhīb al-Tahdhīb*,Vol.12, p.437.
[10] *Ibid* : pp.437-438.
[11] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.750.

Tirmidhi.[1] Her narration has reached to Imam Mizzi (d.742 A.H) through the shortest chain of narrators (*ʻĀli Sanad*).[2]

4. Ghibtah bint ʻAmar al-Mujāshiʻiyyah: Ghibtah also known as Umm ʻAmar was a native of Basrah. She has also been mentioned by Ibn Hajr in the 7th class of narrators, belonging to the period of the senior *Tābiʻāt al-Tābiʻīn*.[3] She has received *Hadīth* from from her paternal aunt Umm al-Hasan. Muslim bin Ibrahim and Nasr bin ʻAli al-Azdi has studied *Hadīth* from Ghibtah.[4] Regarding her credibility in narrating *Hadīth*, Ibn Hajr attests her by calling her *Maqbūlah*[5]. Her narration is found in *Sunan* of Abu Dawūd.[6] Her narration too has reached to Imam Mizzi through the shortest chain of narrators (*ʻĀli Sanad*).[7]

5. Umm al-Aswad al-Khazāʻiyyah: She was a native of Kufah and a freed-slave of Abu Burzah. Umm al-Aswad also belonged to the senior class of *Tābiʻāt al-Tābiʻīn* therefore mentioned in 7th class of narrators by Ibn Hajr.[8] She has received *Hadīth* from Muniyyah bint ʻUbaid bin Abu Burzah and Umm Nāʻilah al-Khazāʻiyyah.[9] Umm Umm al- Aswad had many students .Anas bin Muhammad al-Muʼaddab, ʻAbd al-Rahmān bin ʻAmar al-Bajli, Ahmad bin ʻAbd al-Allah bin Younus and Muslim bin Ibrahim have narrated *ahādīth* on her authority.[10] Umm al-Aswad's credibility regarding the narration of *Hadīth* has been highly acknowledged by the authorities of

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[1] *Idem*.
[2] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, pp.555-556.
[3] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.751.
[4] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol. 12, p.440.
[5] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.751.
[6] *Idem*.
[7] Mizzi: *Tahdhīb al-Kamāl*, Vol.8, p.558.
[8] Ibn Hajr: *Taqrīb al-Tahdhīb*, p.755.
[9] Ibn Hajr: *Tahdhīb al-Tahdhīb*, Vol.12,p.459.
[10] *Idem*.

Hadīth. Both al-'Ijli and Ibn Hajr have authenticated her and called her *Thiqah*.[1] Her narration is found in *Jāmi' Tirmidhi*.[2]

6. Umm 'Umar Thaqafiyyah: She was the daughter of Hassān bin Zaid – a *Taba'ī* and narrated *Hadīth* on his authority and on the authority of her husband – Saīd bin Yahya bin Qais.[3] Umm 'Umar was a known figure among the scholars of *Hadīth* and many reputed *Muhaddithīn* have studied *Hadīth* under her tutelage. She is reported as having related to Ahmad bin Hanbal, Abu Ibrahim al-Tarjumani, Muhammad bin al-Sabāh al-Jarjā'ī, Ibrahim bin 'Abd al-Allah al-Harawi, 'Ali bin Muslim al-Tusi.[4] She seems to have been acquinted with the knowledge of other related branches of *Hadīth* studies too.[5] She was sincere in making judgements regarding the narrators of *Hadīth*. About the credibility of her own father in relating *Hadīth*[6] Umm 'Umar says that he was an "Old [in age] truthful".[7] The leading scholar of *Jarah wa'l Ta'dīl*, Yahya bin Ma'īn didn't relate *Hadīth* on the authority of Umm 'Umar but met her and heard *ahādīth* from her in Baghdad. He says, "Many of our contemporaries have narrated *ahādīth* on Umm 'Umar's authority."[8]

7. Khadījah Umm Muhammad (d.250 A.H.c): She was the student of Imam Ahmad bin Hanbal who frequently visited him and studied *Hadīth* directly from him. Other great authorities of Khadījah's age – Yazīd bin Harūn , Ishāq bin Yousuf al-Azraq and Abu al-Nasr Hāshim bin al-Qāsim have also taught her *Hadīth*. 'Abd al-Allah bin

[1] Ibn Hajr: *Tahdhīb al-Tahdhīb*,Vol.12, p.459 and *Taqrīb al-Tahdhīb*, p.755.
[2] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.755.
[3] Khatīb Baghdādī: *Tarīkh Baghdād,* Dar al-Kutub al-'Ilmiyah, Beruit Lebnon, n.d.Vol.14, p.432.
[4] *Ibid* : pp.432-433.
[5] *Ibid*: p.433.
[6] *Idem*.
[7] A *Muhaddīth* of 4th rank in relating *Hadīth* see Ibn Hajr: *Taqrīb al-Tahdhīb*, p.74.
[8] Khatīb Baghdādī: *Tarīkh Baghdād*, Vol.14, p.433.

Ahmad bin Hanbal, the son of Ahmad bin Hanbal and one of the reliable narrators of his father's *Musnad*, has narrated *Hadīth* on Khadījah's authority.[1]

8. Nafīsah bint Hasan (d.208 A.H): She was the daughter of Abu Muhammad Hasan bin Zayād bin Hasan bin 'Ali (R.A). Nafīsah was a woman noted for her knowledge, piety and the holiness of her life who arrived in old city Cairo with her husband. It is related that Imam Shafa'ī, when he arrived in old Cairo, went to visit her and learned some *ahādīth* from her. The people of Cairo had the highest esteem for her and the veneration in which she was held subsists upto the present day. When Imam Shafa'ī died, his corpse was brought into her house, and she there said over it the funeral prayer. When she expired, her husband, Al-Mu'tamin Ishāq, resolved on transporting the body to Madinah but, at the request of the inhabitants of Cairo, he consented to leave it with them.[2]

9. Zaynab bint Sulaymān bin 'Ali bin 'Abd al-Allah bin 'Abbās (R.A) (d.250 A.H.c): She was one of the learned woman of her age. She was a *Muhaddithah* and has narrated *ahādīth* on the authority of her father. Zaynab received a fine education and gained a reputation as one of the distinguished *Muhaddithah* and counted many important men among her pupils. Among her students were 'Āsim bin 'Ali al-Wasti, Ja'far bin 'Abd al-Wāhid al-Qadi, 'Abd al-Samad bin Musa al-Hāshmi, Ahmad bin Khalīl bin Mālik and Muhammad bin Sālih al-Qarshi.[3]

[1] *Ibid*: pp.435-436.
[2] Ibn Khallikān: *Wafiyāt al-A'yān,* Eng. trans.M.de Slane, Ed., S.Moinul Haq, *Kitāb Bhavan,* New Delhi, 1996,Vol.6, pp.63-64.
[3]Khatib Baghdādi: *Tarīkh Baghdād*, Vol.14, p.434 and Ibn 'Asākir*: op.cit.,*Vol.73, p.126.

10. Zaynab bint Sulaymān bin Abu Ja'far al-Mansūr: She was also an out-standing figure in her time. She has received the knowledge of *Hadīth* from her father Sulaymān. Her brother Abu Ya'qūb has studied *Hadīth* from her.[1]

11.'Abdah bint 'Abd al-Rahmān: 'Abdah also known as Umm Ahmad was a native of Baghdad and was related to the family of a famous Ansāri *Sahābi* Abu Qatādah (R.A). 'Abdah was his great grand-daughter. She was a learned woman and one of the prominent figures among the *Muhaddithāt* of 3rd century. She received the knowledge of *Hadīth* from her father 'Abd al-Rahmān. The prominent *Muhaddithīn* like Sulaymān bin Ahmad al-Tabarānī (d.360A.H) and Muhammad bin Mukhalad al-Dawri studied *Hadīth* from her. About 'Abdah's efficiency in relating *Hadīth* Tabarānī says that she was an intelligent, eloquent and a devout woman.[2]

We have many other names of *Muhaddithāt* of third generation, the details regarding their contribution in *Hadīth* has been dealt by many biographers in their works.[3] The list of some of the names alongwith their references are given:

1. Asmā' bint 'Ābis.[4]
2. Unisah.[5]
3. Habābah bint 'Ajlān.[6]
4. Hafsah bint Abu Kathir al-Mukhzumiyyah.[7]
5. Rītah bint Huraith.[8]

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[1] Khatib Baghdādi: *Tarīkh Baghdād*, Vol.14, p.435.
[2] *Ibid*: pp.439-440.
[3] E.g. Mizzi: *Tahdhīb al-Kamāl* ,Vol. 8, Ibn Hajr in both of his works *Tahdhīb al-Tahdhīb*,Vol.12 and *Taqrīb al-Tahdhīb, Kitāb al-Nisā'*, Khatib Bagdhādi: *Tarīkh Baghdād*, Vol.14.
[4] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.743.
[5] *Ibid:* p.744.
[6] *Ibid:* p.745.
[7] *Idem*.
[8] *Ibid*: p.747.

6. Suwaidah bint Jabir.[1]
7. ‘Ubaidah bint ‘Ubaid bin Rufā‘ah al-Ansāriyah.[2]
8. Fatimah bint ‘Ubaid al-Allah bin ‘Abbās.[3]
9. Umm Habībah bint Dhu’iab al-Muzniyyah.[4]
10. Umm Janūb al-Mu‘āfiriyah bint Numailah.[5]
11. Umm al-Hasan – the grand-mother of Abu Bakr al-‘Adawi.[6]
12. Umm al-Hasan – the paternal aunt of Ghibtah.[7]
13. Umm Hafas – the mother of Habābah bint ‘Ajlān.[8]
14. Umm Hukiam bint Usaid.[9]
15. Umm Sālih bint Sālih.[10]
16. Umm ‘Isa al-Khazā‘iyyah.[11]
17. Umm Muhammad – the mother of Muhammad bin Harb.[12]
18. Umm Younus bint Shadād.[13]
19. Umm Hishām – the mother of Hishām bin Ziyād.[14]

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[1] *Ibid*: p.748.
[2] *Ibid*: p.750.
[3] *Ibid*:p.751.
[4] *Ibid*:p.755.
[5] *Idem*.
[6] *Ibid*: p.756.
[7] *Idem*.
[8] *Idem*.
[9] *Idem*.
[10] *Ibid*: p.757.
[11] Ibn Hajr: *Taqrīb al-Tahdhīb,* p.758.
[12] *Idem*.
[13] *Ibid:* p.759.
[14] *Ibid*: p. 764.

The Content Analysis of *Ahādīth* Narrated by Women

The *Sahābah* of the Prophet صلى الله عليه وسلم in general have great symbolic and practical importance in Islam. Because they were the first addressees of the Qur'ān and were the first people to recognize the Prophet صلى الله عليه وسلم. The crucial roles played by the women – as we have seen in 2nd chapter – in various aspects of Islamic culture and society has evoked the interest of Muslim scholars and the scholars of other traditions alike. These women served as the religious models and precedents for later generations of the Muslims. In the generation following the Prophet صلى الله عليه وسلم , women appeared in new religious roles. The evidences we have for the womens' involvement in a variety of endeavours as we see in *Hadīth* literature and in the biographical literature also strongly suggest that a great part of the Prophet's صلى الله عليه وسلم legacy was transmitted and developed by the women.

However, it is a fact that the proportion of the female narrations in the *Hadīth* literature in comparison with the male authorities is lesser yet their narrations possess a considerable portion and occupy an important position in the *Hadīth* literature. The women narrations are not only found in the *Kutub Sittah* – the detailed account in this respect is found in the renowned work of Hāfiz Mizzi (d. 742A.H) *Tahfat al-Ashrāf bi Ma'rifat al-Atrāf* , who has separately provided the information of the women narrations mentioned in *Kutub Sittah* along with their narrators in the succeeding ages, at the end of his work.[1] Besides this, seven percent of the *ahādīth* in the earliest extant legal compendium *Mu'attā*' by Mālik bin Anas (d. 179A.H) were transmitted by the women (and many women are subjects of some of the *ahādīth* transmitted)[2]. Also one of the oldest extant collections of *Hadīth* compiled according to their transmitters - the *Musnad* of Ahmad bin Hanbal (d.241A.H) includes *ahādīth* narrated by one hundred twenty five *Sahabiyât* out of *ahādīth* by seven hundred *Sahābah* which tentamounts to about eighteen percent. [3]

Moreover, the narrations of the women are not only scattered in the books mentioned above but other great compilations of *Hadīth* also contain their narrations. Only if we have a bird's eye vision of Ibn Hajr's renowned work *Taqrīb al-Tahdhīb* - a biographical compilation – where the author has enlisted the critical evaluation of the characters of the narrators of *Kutub Sittah* along with the narrators found in other works of the compilers of *Kutub Sittah,* we will have sufficient proof for our claim. These works are enumerated as twenty three in number[4]. Among these twenty three books the women

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[1] See Hāfiz Mizzi : *Tahfat al- Ashrāf,* Ad- Daral Qayyimah Bihiwandi (Bombay) 1965, Vols.11-13.
[2] For this calculation our belief rests on the work of Ruth Roded : *Women in Islamic Biographical Collections*, Lynne Rienner Publishers ,Boulder and London, 1994, p.19.
[3] Ruth Roded : *Women in Islamic Biographical Collections*, p.19.
[4] Ibn Hajr : *Taqrīb al- Tahdhīb* , Dar al-Rashid , Syria, Halb, 4rth Ed.,1994, pp 10- 11.

narrations appear in fourteen books [1]. Ibn Hajr has placed the critical account of the character of these women in a separate section at the end of his work by the name of *Kitab al- Nisā'* [2].

Also, the last volume *Al-Fahāris* (Index) of *Hadīth* Dictionary namely *Al-Mu'jam al-Mufaharas* prepared by a number of orientalists under the editorship of a renowned scholar Arent Jan Wensinck in the early 20th century is also a great source to know about the women narrators of *Hadīth* . In it are not only highlighted the names of female narrators – interspersed alphabetically according to their names among the male authorities – but also it gives a detailed account where their narrations can be found in *Kutub Sittah* along with *Musnad* of Darimī, *Mu'attā',* of Imam Malik and *Musnad* of Ahmad bin Hanbal[3]. Among them are the women who related information directly from the Prophet صلى اللّٰهُ عليه وسلم and also those who were subsequent transmitters.

The women in the Prophetic period were curious enough for seeking the knowledge of *the Dīn* which is turn helped them to know the obligations of the faith and taught them the necessities of a Muslim way of life. It made them conscious about the role they could play in the Islamic society. For this we see the arrival of women in the congregations commenced by the Prophet .We also know when these *Sahābiyāt* felt that the men were taking more opportunities to hear the Prophet صلى اللّٰهُ عليه وسلم they requested him to appoint a day exclusively for them so that they would be trained in the knowledge and in the obligations which the faith of Islam expects from them. This struggle and the consciousness of the mutual competition not only provided opportunities to the women to become witness of the Prophetic patrimony but also acquainted them

[1] E.g. in Imam Bukhari's work *Khalaq al-Af'āl al-'Ibād* and *Adab al-Mufrad*, in Abu Dawūd's work *Al-Nasikh* and *Fadā'il al-Ansār*, in Tirmidhi's work *Shamā'il* in Nasā'i's work *Musnad Alī*, in Ibn Mājah's work : *Tafsir Ibn Mājah* etc.
[2] Ibn Hajr: *Taqrīb al-Tahadhīb* ,pp. 743 – 765.
[3] Wensinck: *et.al., Al- Mu'jam al-Mufaharas*, Matba'ah Barail, London, 1936, 8 Vols. [Al-Farahris] Vol. 8.

to achieve the excellence so much so that they became the authorities in relating the informations and the injunctions of the *Shari'ah*. The *Hadīth* literature is infact the witness to the contribution of women towards the development and the dissemination of this important source of Islamic law. The legacy of Islam which these *Sahābiyāt* have recorded and transcribed to the future generations encompasses every field of Muslim life. Many *ahādīth* related by the women deal with subjects specific to women but other relate to general Islamic questions.

We have confined our study to *Kutub Sittah* – these six works touched the climax in the development of *Hadīth* literature, this study reveals that women narrations vary in *Kutub Sittah* by dint of their numerical difference. That is pertaining to some chapters women narrations are much in number while as in other chapters their narrations are scant. There are also the chapters in *Kutub Sittah* where women narrations are found rarely and also there are some issues where there is total absence of female narrations. However, the narrations of *Umm al- Mu'minīn* 'Ā'ishah (R.A) cover almost every chapter of Islamic jurisprudence. In the forth coming discussion we will deal with the contents and the subject-matter of the narrations of the women. Besides it will highlight their contribution in the *Hadīth* literature, such a study will also help us to know the fields in which the Muslim women were interested.

We may broadly categorize the womens' narrations into two groups. These two groups may be divided into a number of subjects. They are: I. The narrations of the women pertaining to the field of *Ahkām* (order/legal judgments of the Islamic law.) 2. The narrations of the women pertaining to the fields other than *Ahkām*.

1. **The women narrations pertaining to the field of *Ahkām*: -** It is not strange that the prominent women narrations are related to the field of *Ahkām*[1] with the number of sub-divisional sections like *Ahkām* pertaining to '*Ibādāt* (religious life) and *Ma'āmilāt* (social life) and the *Ahkām* pertaining to the general etiquettes of Muslim life e.g. the manner of food, drink, dress, the manners of asking permission and the manners belonging to the rest of Muslim life. The *Ahkām* of *Dīn* in these fields of Muslim life are the first priority of the Islamic teachings because they distinguish the Muslim way of life. Infact the teachings of *Dīn* are incomplete for a Muslim until he gets aware about their *Ahkām* in different fields of life. Because it is from here the do's and the don'ts of the *Shari'ah* are deducted which are expected to be followed by the Muslims.

The prominent narrations of the women infact belong to the issues which are connected with *Ahkām* especially those *Ahkām* that have connection with the women issues. More specifically in the field of *Ahkām* the subjects in which women narrations are found are: *Taharah*, *Hayd*, *Salāh*, *Sawm*, *Manāsik*, *Talāq*, *Ziwāj*, *Radā'*, *At'imah*, *Libās, Ashribah* etc[2]. Moreover, most of these narrations deal with the practical life of the Muslims.

1. **The women narrations in the subject of *Tahārah*:** A bulk of women narrations determines one or the other conditions regarding the *Tahārah*, a necessary pre-requisite for a number of rituals in the life of a Muslim. My purpose here is not to comprehend them all as they are scattered in the *Hadīth* literature but only to present some examples in order to highlight the nature of women narration in this subject. However, the narrations pertaining to *Tahārah*

[1] *Ahkām* means orders. According to Islamic law, there are five kinds of orders:
1. Compulsory (*Wājib*)
2. Orders without obligation (*Mustahabb)*
3. Forbidden (*Muharram*)
4. Disliked but not forbidden *(Makrūh*)
5. Legal and allowed (*Halāl*)

[2] This we can say on the basis of the work of Mizzī : *Tahfat al-Ashrāf*,Vols.11-13 where he has organized the narrations of *Sahābiyāt* under the pattern of *Musnad*.

may be related in some other context also because the context of a number of *ahādīth* contain more than one command henceforth may be related in more than one chapter. Some of the *ahādīth* relevant in the subject of *Tahārah* are:

عن امیمة بنت رقیقة قالت کان لنبیی صلی اللّٰہُ علیه وسلم قدح من عیدان یبول فیه ویضعهُ تحت السریر

Umaimah bint Ruqaiqah (R.A) narrated that the Prophet صلی اللّٰہُ علیه وسلم had a wooden bowl and he used to urinate in that and used to place it under his bed.[1]

This *hadīth* shows that there is no harm in urinating in ones house while using a pot and it is in this context the *hadīth* has been related.

عن عائشة رضی اللہ عنها قالت کان النبیی صلی اللّٰہُ علیه وسلم یعجبه التیمُّن فی تنعّله وترجّله وطهوره وفی شأنه کلّه

'Ā'ishah (R.A) narrates that the Prophet صلی اللّٰہُ علیه وسلم used to like to start from the right side while wearing shoes, combing his hair and cleaning or washing himself and on doing any thing else.[2]

عن بسرة بنت صفوان أن النبیی صلی اللّٰہُ علیه وسلم قال من مسّ ذکره فلا یصلّ حتی یتوضأ

Busrah bint Safwān (R.A) narrates that the Prophet صلی اللّٰہُ علیه وسلم said, 'Whosoever touched his private part he should not pray until he repeats his *Wudū'* (ablution)'.[3]

And in the same context Umm Salmah (R.A) narrates the *hadīth* :

عن ام سلمة قالت جاءت امّ سلیم إلی رسول اللہ فقالت یا رسول اللہ إن اللہ لا یستحیی من الحق ّ
فهل علی المرأة من غسل إذا احتلمت قال النبیی إذا رأت المأء....

[1] Nasā'ī: *Kitāb al-Tahārah, bāb Al-Būl fi 'l Inā'* .
[2] Bukhari : *Kitāb al-Wudū', bāb Al -Tayammun fi 'l Wudū'* and Muslim : *Kitāb al-Tahārah, bāb Al-Tayammun fi 'l-Tahūr.*
[3] Tirmidhī : *Kitāb al-Tahārah, bāb Al- Wudū' man Mass al-Dhakar*.

She narrates that Umm Sulaim (R.A) came to Allah's Messenger صلى الله عليه وسلم and said, 'Verily Allah is not shy to tell the truth. Is it necessary for a woman to take a bath after she has a wet dream [sexual discharge]'? The Prophet صلى الله عليه وسلم replied, 'Yes, if she notices a discharge….'[1]

2. **The Subject of *Hayd*:** Since menstruation is an ultimate reflection of womanhood and it is a fact that the attitude of Islamic teachings to this mundane, biological phenomenon is to understood by women themselves. Therefore, almost all the *Ahkām* of *Shari'ah* regarding this subject are narrated by the women. Only if we make the selection of *Kitāb al-Hayd* of *Sahīh Bukhari* and *Sahīh Muslim* from the whole *Hadīth* literature it will be sufficient to know the fact that the orders regarding this subject mentioned in these two works are mostly transmitted by the women. And after the Prophet's صلى الله عليه وسلم demise their legal decisions (*Fatāwa*) especially the *Fatāwa* of 'Ā'ishah (R.A) and Umm 'Atiyyah (R.A)[2] regarding this issue also got the prominent position in the seminal works of *Hadīth* literature because of their excellence in understanding the commands of the Prophet صلى الله عليه وسلم in this subject. Some of the *ahādīth* are:

عن عائشة رضى الله عنها قالت خرجنا لا نرى إلا الحج فلما كنت بسرف حضت فدخل على رسول الله صلى الله عليه وسلم وأنا ابكى قال مالك أنفست قلت نعم قال إن هذا أمر كتبه الله على بنات آدم فاقضى ما يقضى الحاجّ غير ان لا تطوفى بالبيت

'Ā'ishah (R.A) Narrates that we set out with sole intention of performing *Hajj* and when we reached Sarif, [a place 11. km from Makkah] I got my menses. Allah's Messenger صلى الله عليه وسلم came to me while I was weeping. He said, 'What is the matter with you? Have you got your

[1] Bukhari : *Kitāb al-'Ilm, bāb Al-Hayā' fi 'l 'Ilm* .
[2] See e.g. Bukhari : *Kitāb al Hayd, bāb Iqbāl al-Mahīd wa Idbarihi* and *bāb Al-Sufrat wa'l kudrat*….

menses?' I replied 'Yes'. He said, 'This is a thing which Allah has ordained for all the daughters of Adam. So do what all the pilgrims do with the exception of *Tawāf* [circumambulation] round the *Ka'bah*…. [1]

عن عائشة رضى الله عنها أن إمرأة سألت النبى صلى الله عليه وسلم عن غسلها من المحيض فامرها كيف تغ تغتسل قال خذى فرصة ممسك فتطهرى بها قال كيف أتطهر بها قال سبحان الله تطهرى فجتبذتها إلىَ فقلت تتبعى بها أثر الدَم-

Again narrated by 'Ā'ishah (R.A) that a woman asked the Prophet صلى اللهُ عليه وسلم about the bath which is taken after finishing from the menses. The Prophet صلى اللهُ عليه وسلم told her what to do and said, 'Purify yourself with a piece of cloth scented with musk.' The woman asked , 'How shall I purify myself with it?' He said *Subhāh Allah* purify yourself [with it].' I pulled her to myself and said, 'Rub the place soiled with blood with it.'[2]

عن أم عطية رضى الله عنها قالت سمعت رسول الله صلى الله عليه وسلم يقول تخرج العواتق وذات الخدور

والحيّض وليشهد ن الخير ودعوة المؤمنين ويعتزل الحيّض المصلى قيل لها الحيّض فقالت أليس يشهد ن عرفه وكذا وكذا-

Umm 'Atiyyah narrates I heard Allah's Messenger صلى اللهُ عليه وسلم saying that the unmarried virgins, the mature girls and the menstruating women should come out and participate in the good deeds as well as invocations of faithful believers but the menstruating women should keep away from the *Musalla* [praying place]. Some one asked [Umm 'Atiyyah surprisingly], 'Do you say the menstruating women?' She

[1] Bukhari : *Kitāb al-Hayd, bāb Al-Amru bi 'l Nafsā'*…. and Nasā'ī : *Kitāb al-Hayd, bāb Bad' al- Hayd* .
[2] Bukhari : *Kitāb al-Hayd, bāb Dalk al- Mar'ati Nafsaha*….

replied, 'Doesn't a menstruating women attend *'Arafāt* [*Hajj*] and such and such [other deeds]?'[1]

عن ميمونة قالت كان رسول الله صلى الله وسلم يضع راسه في حجر احدانا فيتلوا القرآن وهي حائض وتقوّم إحدنا بخمرته إلى المسجد فتبسطها وهي حائض-

Maymunah (R.A) narrates that the Messenger of Allah صلى اللّٰهُ عليه وسلم used to put his head in the lap of anyone among us [*Ummahāt al- Mu' minīn*] and used to recite the Qur'ān while she was in menses and some among us used to go to *Masjid* with his sheet [i.e. prayer mat] and spread it out while she was having her menses.[2]

عن ميمونة رضى الله عنها زوج النبى صلى الله عليه وسلم أنّها كانت تكون حائضا لا تصلى وهي مفترشة بحذاء مسجد رسول الله صلى الله عليه وسم وهو يصلى على خمرته إذا سجد أصابنى بعض ثوبه-

Maymunah (R.A), the wife of the Prophet صلى اللّٰهُ عليه وسلم narrates that during my menses, I never offered *Salāh*, but used to sit on the mat beside the *Masjid* [place where *Sajdah* (prostration) is performed in *Salāh*]of Allah's Messenger صلى اللّٰهُ عليه وسلم . He used to offer the *Salāh* on his sheet and in prostration some of his clothes used to touch me.[3]

It is a well-known fact that a complete awareness of the orders related to the subject are necessary for a Muslim woman so far as her *Salāh* , *Sawm* and other religious rituals are concerned.

3. **The Subject of *Salāh*:** The *Salāh* has a great importance in the religious life of Muslims and is considered as the mile stone in the field of '*Ibādāt*. Here also we find a great bulk of the reports of women describing and explaining the

[1] Bukhari : *Kitāb al-Hayd, bāb Shuhūd al- Hā'id al 'Idian* and Nasā'ī : *Kitāb al-Hayd, bāb Shuhūd al-Hād al-'Idian*.
[2] Nasā'ī : *Kitāb al-Hayd, bāb Bast al-Hā'id al- Khumrah*....
[3] Bukhari : *Kitāb al-Hayd, bāb* no. 30.

situations and commands of the Prophet صلى اللهُ عليه وسلم. Some of the *ahādīth* are:

عن عائشة رضى الله عنها قالت كان رسول الله صلى الله عليه وسلم يستفتح الصلوة بالتكبير والقرآءة بالحمد الله رب العالمين وكان إذا ركع لم يشخص رأسه ولم يصوّبه ولكن بين ذالك وكان إذا رفع رأسه من الركوع لم يسجد حتى يستوى قائما وكان إذا رفع راسه من السجدة لم يسجد حتى يستوى جالسا وكان يقول فى كل ركعتين التحيَة وكان يفرش رجله اليسرى وينصب رجله اليمنى وكان ينهى عن عقبة الشيطن وينهى أن يفترش الرجل ذ راعيه افتراش السبع وكان يختم الصلوة بالتسليم....

‘Ā’ishah (R.A) reported , the Messenger of Allah صلى اللهُ عليه وسلم used to begin prayer with *Takbīr* [Saying *Allah -U- Akbar*]and the recitation : ‘ Praise to be Allah, the Lord of the Universe.’ When he bowed, he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his head after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat up. At the end of every two prostration he recited the *Tahiyyah;* [greeting] and he used to place his left foot flat [on the ground] and raise up the right, he prohibited the devils way of sitting on the heels, and he had forbidden people to spread out their arms like a wild beast, and he used to finish the prayer with the *Taslīm* [salutation].[1]

عن ميمونة رضى الله عنها قالت كان النبي صلى الله عليه وسلم إذا سجد لو شاءت بهمة أن تمرَ بين يديه لمرَت-

Maymunah (R.A) reported, when the Prophet صلى اللهُ عليه وسلم prostrated himself, if a lamb wanted to pass between his arms, it could pass.[2]

عن ميمونة بنت الحارث قالت كان رسول الله صلى الله عليه وسلم إذا سجد حافى حتى يرى من خلفه وضح إبطيه

Maymunah (R.A) bint Harith reported, when the Messenger of Allah صلى اللهُ عليه وسلم prostrated, he kept his hands so much apart from each

[1] Muslim : *Kitāb al- Salāh, bāb mā Yajma‘ Sifat al -Salāh ….*
[2] *Idem.*

other that when it was seen from behind the armpits became visible [that is their whiteness].[1]

عن ام هانی بنت ابی طالب ذهبت إلی رسول الله صلی الله علیه وسلم عام الفتح فوجدته یغسل وفاطمة ابنته تستره...
فلما فرغ من غسله قام فصلی ثمانی رکعات ملتحفا فی ثوب واحد.... قالت ام هانیء وذاك ضحی-

Narrated by Umm Hānī' that I went to Allah's Messenger صلى الله عليه وسلم in the year of the conquest of Makkah and found him taking a bath while Fatimah was screening him... when he finished he prayed eight *Rak'āt* while wearing a single garment... Umm Hānī' added, and that was before noon [*Duhā*].[2]

عن ام فروة قالت سئل رسول الله صلی الله علیه وسلم أیَ الاعمال افضل قال الصلوة فی اوّل وقتها-

Narrated by Umm Farwah (R.A) that the Messenger of Allah صلى الله عليه وسلم was asked: 'Which of the actions is best'? He replied: 'Observing prayer early in its period.'[3]

4. **The subject of *Sawm*:** The *Sahābiyāt* also narrated the orders related to the *Sawm* and occasionally their narrations are more elaborative and descriptive. Some *ahādīth* are:

عن عائشة رضی الله عنها انّ قریشًا کانت تصوم یوم عاشوراء فی الجاهلیة ثم امر رسول الله صلی الله علیه وسلم
بصامه حتی فرض رمضان وقال رسول الله صلی الله علیه وسلم من شاء فلیصمه ومن شاء أفطر -

Narrated 'Ā'ishah (R.A) , [The tribe of] *Quriash* used to fast on the day of *'Āshurā'* in the pre-Islamic period, and then Allah's Messenger صلى الله عليه وسلم also ordered [the Muslims] to fast on this day till the fasting in the month of *Ramadān* was prescribed; whereupon the Prophet صلى الله

[1] Muslim : *Kitāb al- Salāh, bāb mā Yajma' Sifat al -Salāh ….*
[2] Bukhari : *Kitāb al Salāh, bāb Al- Salāh fī 'l Thawb al Wāhid….*
[3] Abu Dawūd *: Kitāb al- Salāh, bāb Al - Muhāfazat 'ala al-Salawāt.*

علیه وسلم said, 'He who wants to fast [on '*Āshurā*'] may fast, and he who does not want to fast may not fast.'[1]

عن الربیع بنت معوَذ رضی اللہ عنہا قالت أرسل النبی صلی اللہ علیہ وسلم غداۃ عاشوراء إلی قری الانصار من أصبح مفطرا فلیتم بقیۃ یومہ ومن أصبح صائما فلیصم - قالت فکنّا نصومہ بعد وتصوّم صبیاننا ونجعل لہم اللعبۃ من العہن فإذا بکی أحدھم علی الطعام أعطیناہ ذاک حتی یکون عند الافطار -

Narrated Rubai' bint Mu'awwidh (R.A), the Prophet صلی اللہُ علیہ وسلم sent a messenger to the village of the *Ansār* in the morning of the day of *'Āshurā'* [10th of *Muharram*] to announce: 'Whoever has eaten something should not eat but complete the *Sawm* , and whoever is observing the *Sawm* should complete it'. She further said, since then we used to observe *Sawm* on that day regularly and also make our boys [children etc.] observe *Sawm*. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of the *Iftār* [breaking of the *Sawm*].[2]

عن فاطمۃ بنت المنذر عن أسماء بنت ابی بکر قالت أفطرنا یوما فی رمضان فی غیم فی عہد رسول اللہ صلی اللہ علیہ وسلم ثم طلعت الشمس....

Fatimah bint Mandhar narrates from Asmā' bint Abu Bakr that Asmā' said, 'We broke our fast on a cloudy day in *Ramadān* during the life time of the Messenger of Allah صلی اللہُ علیہ وسلم and then the sun appeared….'[3]

5. The subject of *Manāsik* : A great bulk of women narrations are also found describing the rituals of *Hajj* and *'Umrah* prescribed by the Prophet صلی اللہُ علیہ

[1] Bukhari : *Kitāb al-Sawm, bāb Wujūb Sawm Ramadān.*
[2] Bukhari: *Kitāb al- Sawm ,bāb Sawm al Sibyān.*
[3] Abu Dawūd: *Kitāb al-Sawm, bāb Al- Fitir Qabla Ghurūb al- Shamas* and Bukhari: *Kitāb al-Sawm, bāb Idhā Aftara fī Ramadān* ….According to the majority of the religious scholars one has to observe *Sawm* to make up for that day. See Ibn Hajr : *Fath al-Bārī* ,Vol. 4, p. 236.

وسلم .Often their narrations have solved some delicate issues in this field[1]. Some of the *ahādīth* are:

عن عائشة رضى الله عنها قالت خرجنا مع رسول الله صلى الله عليه وسلم فى اشهر الحجَ وليالى الحج وحرم الحج فنزلنا بسرف قالت فخرج إلى أصحابه فقال" من لم يكن منكم معه هدى فأحبَ أن يجعلها عمرة فليفعل' ومن كان معه الهدى فلا" قالت فالآخذ بها والتارك لها من اصحابه قالت فأما رسول الله صلى الله عليه وسلم و رجال من أصابه فكانوا أهل قوَة وكان معهم الهدى فلم يقد رواعلى العمرة....

Narrated by ‘Ā’ishah (R.A), she said, we set out with Allah’s Messenger صلى اللّٰهُ عليه وسلم in the month of *Hajj*, and [in] the nights of *Hajj* and in a state of *Hajj*. We dismounted at *Sarif* [a village ten miles from Makkah]. The Prophetصلى اللّٰهُ عليه وسلم then addressed his *Sahābah* and said, ‘ Anyone who has not got the *Hady*[2] and likes to do ‘*Umrah* instead of *Hajj* may do so. (i.e. *Hajj al- Tamattu‘*) and anyone who has got the *Hady* should not finish the *Ihrām*[3] after performing ‘*Umrah*. [i.e. *Hajj al-Qirān]*’. [‘Ā’ishah added], the *Sahābah* of the Prophet صلى اللّٰهُ عليه وسلم obeyed the above [orders] and some of them [i.e. who did not have *Hady*] finished their *Ihram* after *‘Umrah*. Allah’s Messenger صلى اللّٰهُ عليه وسلم and some of his *Sahābah* were resourceful and had the *Hady* with them, they could not perform *‘Umrah* [alone but had to perform both *Hajj* and *‘Umrah* with one *Ihrām*].…[4]

عن ام معقل اسدية عن النبي صلى الله عليه وسلم قال عمرة فى رمضان تعدل حجّة

[1] See e.g. Bukhari *: Kitāb al-Hajj, bāb Wujūb Safah wa’l Marwah*.
[2] An Animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
[3] *Ihrām* : A state in which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of *‘Umrah* and *Hajj* are performed during such state.
[4] Bukhari : *Kitāb al-Hajj, bāb Qawl Allah Ta‘āla Al-Hajj Ashhur….*

Umm Ma'qal Asadiyah narrates that the Prophet صلى اللهُ عليه وسلم said an *'Umrah* [1] in the month of *Ramadān* tantamounts [in reward] to a *Hajj* [Pilgrimage].[2]

عن حفصة رضى الله عنها زوج النبى صلى الله عليه وسلم انها قالت يا رسول الله ما شأن الناس حلو ّ بعمرة ولم تحلل أنت من عمرتك؟ قال إنى لبدّت رأسى وقلدت هديي فلا أحلّ حتى أنحر-

Hafsah (R.A), the wife of the Prophet صلى اللهُ عليه وسلم said, 'O Allah's Messenger صلى اللهُ عليه وسلمwhy have the people finished their *Ihrām* after performing '*Umrah* but you have not finished your *Ihrām* after performing *'Umrah*?' He replied 'I have matted my hair and I have garlanded my *Hady*. So I will not finish my *Ihrām* till I have slaughtered [my *Hady*]'. [3]

6. **The subject of *Nikāh* :** In this field the women narrations have highlighted some important dimensions especially those relevant to the women themselves. Some of the examples are:

عن عائشة رضى الله عنها قلت يا رسول الله صلى الله عليه وسلم إنّ البكر تستحى قال رضاها صمتها-

'Ā'ishah (R.A) narrated, I said, 'O Allah's Messenger صلى اللهُ عليه وسلمA! virgin feels shy [in giving her consent for marriage]'. He said, 'Her consent is [expressed by] her silence'[4].

عن خساء بنت خذام الانصارية رضى الله عنها أن أباها زوّجها وهى ثيب فكرهت ذاك فأتت رسول الله صلى الله عليه وسلم فردّ نكاحه-

[1] A visit to Makkah during which one performs the *Tawāf* (circumbulation) round the *Ka'bah* and the *Sa'y* (the going seven times) between the mountains of *Al- Safā* and *Al- Marwah.*

[2] Tirmidhī : *Abwāb al-Hajj, bāb ma Ja' fi 'Umrat Ramadān.*

[3] Bukhari : *Kitāb al- Hajj, bāb Al- Tamattu' wa'l Iqrān…* and Abu Dawūd : *Kitāb al -Manāsik, bāb Al -Iqrān.*

[4] Bukhari *: Kitāb al –Nikāh, bāb la Yankh al- Abb wa Ghairuhu…*and Muslim : *Kitāb al- Nikāh, bāb Isti'dhān al Thayyib fi 'l Nikāh.*

Khansā' bint Khidhām al-Ansariyah (R.A) narrated that her father gave her in marriage when she was a matron and she disliked that marriage. So she went to Allah's Messenger صلى اللّٰهُ عليه وسلم and he declared the marriage invalid[1].

عن صفية بنت شيبة رضى الله عنها قالت أولم النبى صلى الله عليه وسلم على بعض نسائه بمدّين من شعير -

Saffiyah bint Shaibah (R.A) narrated that the Prophet صلى اللّٰهُ عليه وسلم gave a *Walimah* [wedding banquet] with two *Mudd*[2] of barley on marrying some of his wives.[3]

7. The subject of *Talāq* : The women narrations in this subject have certain specific features. Regarding certain issues their narrations are considered the sole authorities. Moreover, their narrations in this field are much in number. Some of them are :

عن فاطمة بنت قيس أن اباعمر ابن حفص طلّقها البتّة و هو غائب فارسل إليها وكيله بشعير مسحظته فقال و الله مالك علينا من شيئ فجاءت رسول الله صلى الله عليه وسلم فزكرت ذالك له فقال ليس لك عليه نفقة فأمر ها أن تعتدَفى بيت امّ شريك....

Fatimah bint Qais reported that Abu 'Umar bin Hafs divorced her irrevocably *[Talāq Bā 'in]* when he was away from home, and he sent his agent to her with some barley. She was displeased with him and when he said, 'I swear by Allah that you have no claim on us', she went to Allah's Messengerصلى اللّٰهُ عليه وسلم and asked for alimony. He said, 'There is no maintenance due to you from him' , and he commanded her to spent the *'Iddah* in the house of Umm Sharīk….[4]

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[1] Bukhari : *Kitāb al-Nikāh, bāb Idha Zawwaja al - Rajulu Bintahu wahiy karihah….* and Abu Dawūd : *Kitāb al-Nikāh, bāb fi 'l Thayyib.*
[2] (1 *Mudd* = ¾ of a Kilogram).
[3] Bukhari : *Kitāb al- Nikāh, bāb man Awlama biaqalli min Shatin .*
[4] Muslim : *Kitāb al-Talāq, bāb Al- Mutallaqat al - Bā'in la Nafaqat laha.*

This issue whether the woman divorced thrice (i.e. in case of *Talāq Bā'in* = irrevocable divorce) has claim for residential and maintainence allowances from her husband, is controversial among the '*Ulamā'* and the basis for their indifference of opinion is the only above narrated *hadīth* of Fatimah bint Qais (R.A). The report has got its place in the work like *Sahīh Muslim*.

عن اسماء بنت يزيد بن السكن الانصارية انها طلقت على عهد رسول الله صلى الله عليه وسلم ولم يكن للمطلقة عدَة فانزل الله عزَ وجل حين طلقت اسماء بالعدَة لطلاق فكان اول من انزلت فيها العدَة للمطلقات

Asmā' bint Yazid bin al Sakan al-Ansariyyah, was divorced in the time of the Messenger of Allah صلى اللّٰهُ عليه وسلم .No waiting period was prescribed for a divorced woman [at that time]. When Asmā' was divorced, Allah, the exalted, sent down the injunction of waiting period for divorce[1]. She is the first of the divorced women about whom the verse related to waiting period was sent down. [2]

عن صفيعة بنت شيبة قالت حدثنى عائشة أن رسول الله صلى عليه وسلم قال لا طلاق ولا عتاق فى اغلاق-

Saffiyah bin Shaibah (R.A)[3] is reported to have said, 'Ā'ishah (R.A) related to me that Allah's Messenger صلى اللّٰهُ عليه وسلم said, 'There is neither divorce nor emancipation in case of *Ighlāq*.[oppression or coercion].' [4]

8. **The subject of *Radā'* (fostering):** Since the subject has more relevance to women therefore the major issues pertaining to the *Ahkām* of *Shari'ah* for the foster relationship are narrated by the women themselves. It has been related that the Prophet صلى اللّٰهُ عليه وسلم felt no need for the further clarification when a single woman provided the witness of foster relationship between a couple who

[1] Qur'ān : 2: 228.
[2] Abu Dawūd : *Kitāb al –Talāq, bāb fi 'Iddat al -Mutallaqah*.
[3] Ibn Hajr has enlisted her name in *Sahābiyāt* see *Al- Isābah* ,Vol.4, p. 339.
[4] Ibn Mājah : *Kitāb al -Talāq, bāb Talāq al-Mukrih…* and Abu Dawūd : *Kitāb al-Talāq, bāb Al- Talāq 'Ala Ghayiz.*

were married together and were ordered to depart from the marital relationship.[1] Some more prominent narrations are:

عن عمرة بنت عبد الرحمان أن عائشة زوج النبى صلى الله عليه وسلم اخبرتها أن رسول الله صلى عليه وسلم

كان عندها وإنها سمعت صوت رجل يستأذن فى بيت حفصة قالت فقلت يا رسول الله صلى الله عليه وسلم هذا رجل يستأذن فى بيتك فقال النبى صلى الله عليه وسلم أراه فلانا لعمَ حفصة من الضاعة قالت عائشة: لو كان فلان حيا لعمها من الرضاعة دخل علىَ؟ فقال نعم الرضاعة تحرَم ما تحرَم الولادة-

'Amrah bint 'Abd al-Rahman narrated that 'Ā'ishah (R.A) the wife of the Prophet صلى اللّٰهُ عليه وسلم informed her that while Allah's Messenger صلى اللّٰهُ عليه وسلم was with her, she heard a voice of a man asking permission to enter the house of Hafsah. 'Ā'ishah (R.A) added: I said, 'O Allah's Messenger! This man is asking permission to enter your house.' The Prophet صلى اللّٰهُ عليه وسلم said, 'I think he is so-and-so,' naming the foster suckling uncle of Hafsah. 'Ā'ishah (R.A) said, 'If so-and-so, naming her foster suckling uncle, were living, could he visit me'? The Prophet صلى اللّٰهُ عليه وسلم said, 'Yes, for foster suckling relations render all those things which are unlawful through corresponding birth [blood] relations'[2].

عن ام الفضل رضى الله عنها حدَثت أن نبى صلى الله عليه وسلم قالا تحرَم الرضعة أو الرضعتان أو المصة أو المصتان-

Umm Fadl (R.A) reported that Allah's Messenger صلى اللّٰهُ عليه وسلم said , 'Neither one or two sucklings, nor one or two nursings make marriage unlawful.'[3]

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[1] See Tirmidhī *: Abwāb al- Radā' ,bāb ma jā' fi Sahadat al -Mar'ati al -Wahidah fi 'l Radā'.*

[2] Muslim : *Kitāb al - Radā' hadīth* no. 1 and Bukhari *: Kitāb al- Nikāh, bāb wa Ummahatukum allāti Arda'nakum….*

[3] Muslim : *Kitāb al - Radā', hadīth* no.17.

امحبيبةبنت سفيان دخل علىَ رسول الله صلى الله عليه وسلم...قلت انى أخبرت انك تخطب درة بنت ابى سلمة قال أبنت ام سلمة قلت نعم قال لو انها لم تكن ربيبتى فى حجرى ما حلت لى انها ابنة أخى من الرضاعة ار ضعتنى وأباها ثويبة....

Umm Habibah, the daughter of Abu Sufyān reported that the Messenger of Allah صلى الله عليه وسلم came to me ... I said, 'I have been informed that you have given the proposal of marriage to Durrah bint Abu Salamah ?'He said, 'You mean the daughter of Abu Salamah?' I said, 'Yes.' He said, 'Even if she had not been my step-daughter brought up under my guardianship, she would not have been lawful for me, for she is the daughter of my foster-brother [Hamzah], for Thuwaiba had suckled me and her father….'[1]

9. The subject of *Libās* (dress): In the subject of dress also women have contributed much in narrating the *ahādīth* describing certain important issues. Some of the *ahādīth* are:

عن عائشة قالت: صلى رسول الله صلى الله عليه وسلم فى خميصه لها أعلام فقال شغلنى اعلام هذه- إذهبوا بها ابى جهم وائتونى بانبجانية-

'Ā'ishah (R.A) narrated that the Messenger of Allah prayed while wearing a woollen sheet which had marks, [after finishing the *Salāh*] he said, 'These marks troubled me [while praying] take away it to Abu Jahm and bring me a simple sheet from him.'[2]

عن اسماء قالت سألت امرأة النبى صلى الله عليه وسلم فقالت يا رسول الله صلى الله عليه وسلم إن إبنتى أصابتها الحصبة فأ مرق شعرها وإنى روَجتها أفأصل فيه ؟ فقال "لعن الله الواصلة والموصولة"

Asmā' narrated that a woman asked the Prophet صلى الله عليه وسلم saying, 'O Allah's Messenger! My daughter had measles and her hair fell out.

[1] *Ibid: hadīth* no .12.
[2] Ibn Majah : *Kitāb al-Libās, bāb Libās Rasūl Allah* صلى الله عليه وسلم .

Now that I have got her married, may I let her use false hair?' He said [to her], 'Allah has cursed the lady who lengthened hair artificially and the one who gets her hair lengthened artificially.'[1]

عن صفية بنت شيبة عن ام سلمة قالت لما نزل يدنين عليهن من جلابيبهن خرج نساء الانصار كأن على رؤسهن الغربان من الأكسية

Saffiyah bint Shaibah (R.A) narrated from Umm Salamah, she said when the verse '... that they should cast their outer garments over their persons [when out of doors]' was revealed[2] , the women of *Ansār* came out as if they had crows over their heads [i.e. they had put on black garments over their heads.][3]

عن ام سلمة قالت كان أحب الثياب إلى رسول الله صلى الله عليه وسلم القميص

Umm Salamah narrates, that the shirt was the preferable dress of the Prophet صلى اللهُ عليه وسلم[4].

10. The subject of *At'imah* (meals) and *Ashribah* (drinks): Islam has laid a great importance on the consumption of *Halāl* (lawful) things only and in this respect has provided the detailed explanations. It is not unknown how important is the knowledge of the *Ahkām* of *Shari'ah* regarding the subject for a Muslim. Also the Prophet's *Sunnah* in taking his meals is very important for the Muslim way of life. The women here too have a great share in memorizing the

[1] Bukhari : *Kitāb al-Libās, bāb Al- Mawsūlah.*
[2] Qur'ān : 33:59.
[3] Abu Dawūd : *Kitūb al-Libās, bāb fi Qawl Allah Ta'āla Yudnīna …. Jilbāb* (Plural *Jalābīb*) means a long and loose gown worn by women to conceal their decoration. The women of *Ansar* wore black cover or a kind of veil which looked like a crow. It means that after the revelation of the injunction of the veil, the women came out of their homes with a cover or veil over them.
[4] Tirmidhi : *Abwāb al- Libās, bāb ma jā' fi 'l Qamis* and Ibn Majah *: Kitāb al-Libās, bāb Libās al- Qamis.*

Prophet's commands and *Sunan* and in the transmission of them to the future generation. Some more important reports are:

عن اسماء بنت ابی بکر رضی اللہ عنہما قالت نحرنا علی عہد رسول اللہ صلی اللہ علیہ وسلم فرسا ونحن بالمدینة فأکلناہ۔

Narrated by Asmā' bint Abu Bakr (R.A), we slaughtered a horse [by *Nahr*] during the lifetime of the Prophet صلی اللہُ علیہ وسلم and ate it, while we were in Madinah.[1]

عن عائشة رضی اللہ عنہا أن النبی صلی اللہ علیہ وسلم لا یجوع أہل بیت عندہم التمر۔

'Ā'ishah (R.A) reported that the Prophet صلی اللہُ علیہ وسلم said, 'A family which has dates will not be hungry.'[2]

عن کبشة بنت أبی مریم قالت سألت ام سلمة رضی اللہ عنہا ما کان النبی صلی اللہ علیہ وسلم ینہی عنہ قالت کان ینہانا أن نعجم النوی طبخا أو نخلط الزبیب والتمر۔

Kabshah, daughter of Abu Maryam asked Umm Salamah (R.A), 'What did the Prophet صلی اللہُ علیہ وسلم prohibit'? She replied 'He forbade us to boil dates so much so that the Kernels are spoiled[3] and to mix raisins and dried dates.'[4]

عن عائشة رضی اللہ عنہا قالت سئل رسول اللہ صلی اللہ علیہ وسلم عن البتع وہو نبیذ العسل وکان اہل الیمن یشربونہ فقال رسول اللہ صلی اللہ علیہ وسلم کلّ شراب أسکر فہو حرام

[1] Bukhari : *Kitāb al-Dhabā'ah wa'l Sayd, bāb Al- Nahr wa'l Dhibh* and Muslim *: Kitāb al-Sayd wa 'l Dhabā'ah, bāb Ibāhat Akli Lahm al- Khail.*

[2] Muslim : *Kitāb al- Ashribah, bāb fi Iddikhār al-Tamar wa Nahwhi min al-Aqwāt....*

[3] Boiling the dates extremely spoils the kernels and drink becomes tasteless or it means that the kernels were used as fodder for animals. Hence the Prophet صلی اللہُ علیہ وسلم forbade their extreme boiling.

[4] Abu Dawūd : *Kitāb al-Ashribah, bāb fi 'l Khalītain*.

Narrated ‘Ā’ishah (R.A) Allah’s Messenger صلى اللّٰهُ عليه وسلم was asked about *al-Bit‘*; a liquor prepared from honey which the Yemenites used to drink. Allah’s Messenger صلى اللّٰهُ عليه وسلم said, ‘All drinks that intoxicate are unlawful [to drink].’[1]

عن ام سلمه زوج النبى صلى الله عليه وسلم أن رسول الله صلى الله عليه وسلم قال الذى يشرب فى آنية الفضة إنما يجرجر فى بطنه نار جهنم-

Narrated Umm Salamah (R.A), the wife of the Prophet صلى اللّٰهُ عليه وسلم that Allah’s Messenger صلى اللّٰهُ عليه وسلم said, ‘He who drinks in silver utensils is only filling his abdomen with Hell-fire.’[2]

عن صفية بنت عطية قالت دخلت مع نسوة من عبد القيس على عائشة فسالناها عن التمر و زبيب فقالت كنت آخذ قبضة من زبيب فالقيه فى اناء فامرسه ثم اسقيه النبى صلى الله عليه وسلم

Saffiyah, daughter of ‘Atiyyah, said, I visited ‘Ā’ishah (R.A) with some women of ‘Abd al-Qais, and asked her about mixing dried dates and raisins [for drink]. She replied, ‘I used to take a handful of dried dates and a handful of raisins and put them in vessel, and the crush them [and soak in water]. Then I would give it to the Prophet صلى اللّٰهُ عليه وسلم to drink.’[3]

The injunctions of the *Shari‘ah* regarding these subjects that are two important in the life of a Muslims are related by women and occasionally in certain issues they are the only authorities in narrating the Prophet’s

[1] Bukhari : *Kitāb al-Ashribah, bāb Al-Khamr min al-‘Asil* and Muslim: *Kitāb al-Ashribah, bāb Al- Nahi ‘an al-Intibādh*.
[2] Bukhari: *Kitāb al-Ashribah, bāb Aaniyat al-Fiddah*.
[3] Abu Dawūd: *Kitāb al-Ashribah, bāb fi ’l Khalītain.* This *hādīth* indicates that making a drink by mixing two kinds of commodities is permissible. The *ahādīth* which prohibit such a drink may be taken to mean the drink which ferments or becomes intoxicant by mixing the two ingredients. In ordinarily circumstances it is allowed.

صلى اللّٰهُ عليه وسلم commands. The fact itself shows the reliance of the *Ummah* in general and the experts of *Hadīth* in particular on the women narrations that have succeeded to get their place in the seminal works of the *Hadīth* literature. The contents of their narrated statements also show their interests in memorizing the Prophet's صلى اللّٰهُ عليه وسلم statements.

II**. The narrations of the women pertaining to the fields other than *Ahkām* :** If the narrations of the women in the subject other than *Ahkām* are less in number yet the most of these narrations are considered as the basic and the main authorities in the issues they are related to. Here also we may classify them under different headings. They have narrated *ahādīth* pertaining to the subjects like *Al-Fitan*, and *Ishtirāt al-Sā'ah* (Signs or portents of the day of judgment). They have narrated about *Mahdi* and the emergence of *Yajūj* and *Majūj* (Gog Magog). Their narrations are also found on the subject of Qur'ān and its *Tafsīr* etc. *Umm al-Mu'minin* 'Ā'ishah (R.A) has got the lion's share in narrating the *ahādīth* related to the *Tafsīr*. Apart from 'Ā'ishah (R.A) other women like Umm Salamah (R.A), Asmā' bint Yazid bin Al-Sakan , Umm Hisham bint Harithah, Umm 'Amarah, Umm Hānī' and others have narrated on the recitation of Qur'ān and its *Tafsīr*.

In the subject of *Al- Aqā'id* (articles of faith) the women narrate in the chapters like *Al-Qadr* (Divine pro-ordainment*), Bad' al-wahi* (the starting of the Divine inspiration), *Al-Imān* . They have also narrated about the afflictions of graves and the tribulations faced by the people on the Day of judgment. They have also transmitted the Prophet's صلى اللّٰهُ عليه وسلم statements about the *Jannah* (Paradise) and *Jahanmum* (Hell) etc. In these chapters also 'Ā'ishah's (R.A) narrations are more prominent.

The women narrations are also found on the subject of *Manāqib* . They narrate the virtues of the *Sahābah* of the Prophet صلى اللّٰهُ عليه وسلم, the virtues of

the *Ashāb al-Shajarah*[1], the virtues of he people of the boat , and the virtues of Madinah. They also narrate about the *Hijrah* of the Prophet صلى اللّٰهُ عليه وسلم and his *Sahābah* etc. let us quote some of the narrations of women related to these subjects.

1. **The Subjects of *Al-Fitan* and *Ishtirat al-Sā'ah* :** Many *Sahābiyāt* narrate *ahādīth* related to the signs of the Day of judgment and the afflictions faced by the people when the judgment Day is near and their narrations got famous among the *Sahābah* and *Muhaddithīn*. E.g. the *hadīth* of Umm Sharik (R.A):

[عن]ام شريك انها سمعت النبى صلى الله عليه وسلم يقول ليعفرَنَ الناس من الدجال فى الجبال قالت ام شريك يا رسول الله صلى الله عليه وسلم فأين العرب يومئذ قال هم قليل-

> Umm Sharīk reported that I heard Allah's Messenger صلى اللّٰهُ عليه وسلم saying , 'The people would run away from the *Dajjāl* seeking shelter in the mountains.' She said, 'Where would be the Arabs then on that day'? He Said, 'They would be insignificant in number.'[2]

The reportage of Fatimah bin Qais (R.A) about the departure of the *Dajjāl* is more descriptive and provides more details about him. She is the only person among the *Sahābah* and *Sahābiyāt* through whom these details reached to us in spite of the fact that the Prophet صلى اللّٰهُ عليه وسلم delivered the speech in front of a large gathering. But Fatimah is the sole narrator of the incident and therefore is considered the main authority on this subject[3].

> Fatimah, bint Qais said, …I heard the voice of an announcer making an announcement that the prayer would be observed in the *Masjid* [where] congregational prayer [is observed]. So I set out towards that *Masjid* and

[1] The people who have taken *Ba'ah* (oath of allegiance) with the Prophet صلى اللّٰهُ عليه وسلم on the occasion of *Sulāh Hudaibiyyah* .
[2] Muslim : *Kitāb al-Fitān wa Ishrāt al- Sā'ah , bāb Baqiyyāt min Ahadīth al-Dajjāl* .
[3] The text of the *hadīth* is too large therefore it is omitted.

observed prayer along with Allah's Messenger صلى اللهُ عليه وسلم and I was in the row of the women which was near the row of men. When Allah's Messenger صلى اللهُ عليه وسلم had finished his prayer, he sat on the pulpit smiling and said, 'Every worshipper should keep sitting at his place.' He then said, 'Do you know why I had asked you to assemble?' They said, 'Allah and His Messenger know best.' He said, 'By Allah, I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamīn al-Dārī, a Christian, who came and pledged allegiance in Islam, told me something which agrees with what I was telling you about the *Dajjāl*. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Jadhām and had been tossed by waves in the ocean for a month. Then these [waves] took them [near] the land within the ocean [Island] at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair [and because of these] they could not distinguish his face from his back. They said, woe to you, who can you be? Thereupon it said, I am *Al-Jassāsah*.[1] They said, what is *al-Jassāsah* ? And it said, O people, go to this person in the monastery as he is very eager to know about you.' He [the narrator] said, 'When it named a man for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built man there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said, woe upon thee, who are you? And he said, you would soon come to know about me, but tell me who are you. We said, we are people from Arabia and we embarked upon a boat but the sea-waves had been driving us for one month and they brought us near this Island. We got into the side-boats and entered this Island and here a beast met us

[1] The name of the beast which would perform the function of spying for the *Dajjāl* (Antichrist).

with profusely thick hair and because of the thickness of his hair his face could not be distinguished from his back. We said, woe be to thee, who are you? It said, I am *Al-Jassāsah.* We said, what is *Al-Jassāsah*? And it said, you go to this man in the monastery for he is eagerly waiting for you to know about you. So we came to you in hot haste fearing that that might be the Devil. He [that chained man] said, tell me about the date-palm trees of Baisān. We said, what do you seek to know? He said ,I ask you whether these tress fruit or not. We said, yes. Thereupon he said , I think these would not bear fruits. He said, inform me about the lake of Tabariyya?[1] We said which aspect of it do you want to know? He said, Is there water in it? We said, there is abundance of water in it. Thereupon he said, I think it would soon become dry. He again said, inform me about the spring of *Zughar*.[2] We said, which aspect of it do you want to know? He [the chained man] said, is there water in it and does it irrigate [the land]? We said to him, yes, there is abundance of water in it and the inhabitants [of Madinah] irrigate [land] with the help of it. He said, inform me about the unlettered Prophet; what has he done? We said, He has came out from Makkah and has settled in *Yathrib* [Madinah]. He said , do the Arabs fight against him? We said, yes. He said, how did he deal with them? We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us, had it actually happened? We said ,yes. Thereupon he said, if it is so that is better for them that they should show obedience to him. I am going to tell you about myself and I am the *Masīh al-Dajjāl* [antichrist] and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town

[1] Different explanations are given for this name. It is said to have been a spring in Balqa in Syria and is connected with a daughter of Lūt.
[2] It was a famous town by the side of Syria.

where I would not stay for forty nights except Makkah and Madinah as these two [places] are prohibited [areas] for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it;' then Allah's Messenger صلى اللّٰهُ عليه وسلم striking the pulpit with the help of the end of his staff said, 'This implies *Taibah* meaning Madinah. Have I not told you an account [of the *Dajjāl*] like this?' The people said, yes. He صلى اللّٰهُ عليه وسلم said, 'And this account narrated by Tamīm al-Dārī was liked by me for it corroborates the account which I gave to you regarding [the *Dajjāl*] at Madinah and Makkah. Behold he [the *Dajjal*] is in the Syrian sea [Mediterranean] or the Yemen sea [Arabian Sea]. Nay, on the contrary, he is in the east, he is in the east, he is in the east,'[1] and he pointed with his hand towards the east. She [Fatimah bint Qais] said , I preserved it in my mind [this narration] from Allah's Messenger صلى اللّٰهُ عليه وسلم.[2]

Some other narrations related to this subject are:

عن عائشة قالت قال يا رسول الله صلى الله عليه وسلم يكون في آخر هذه امة خسف ومسخ وقذ ف قالت قلت يا رسول الله صلى الله عليه وسلم أنهلك وفينا الصالحون قال نعم إذا ظهر الخبث

'Ā'ishah (R.A) narrated that the Messenger of Allah صلى الله عليه وسلم said, 'At last the fate of this *Ummah* will be that it will sink, disfigure and defame'. 'Ā'ishah asked 'O the Messenger of Allah صلى اللّٰهُ عليه وسلم will

[1] This *hadīth* is often made the target of worst criticism by some of the critics of Islam. They question how the prophet صلى اللّٰهُ عليه وسلم made two contradictory statements about the *Dajjāl* in one and the same breath. Firstly he corroborated this statement of Tamīn al-Dārī about his having been locked up in an Island of Syrian ocean, but later on he stated of his appearence in the east. The fact is that his first view was based upon his personal consideration, but as he made the statement to this effect, he was given a correct information through revelation about he *Dajjāl* that he would appear from the east.

[2] Muslim : *Kitāb al- Fitan wa Ishrāt al- Sā'h, bāb Qissat al- Jassāsah* .

we be perished while the pious people will be amongst us'. He صلى الله عليه وسلم replied 'Yes indeed when evil will overcome'.[1]

عن ام مالك البهزية قالت ذكر رسول الله صلى الله عليه وسلم فتنة فقربها فقالت قلت يا رسول الله صلى الله عليه وسلم من خير الناس فيها قال رجل في ماشيته يؤدي حقها ويعبد ربه ورجل آخر برأس فرسه يخيف العد وَّ ويخوفوَّنه-

Umm Malik Bahziyyah (R.A) said, the Messenger of Allah صلى الله عليه وسلم prophesied the trials [faced by this *Ummah*] and mentioned its nearness. She said I asked to the Messenger of Allah صلى الله عليه وسلم, 'Who will be the best of all people in that condition'. He replied, 'A person riding his animal fulfilling its dues and worshiping Allah[2] and another person who is riding his horse scaring his enemies and be scared by them.'[3]

عن ام سلمة أن رسول الله صلى الله عليه وسلم قال لعمار تقتلك الفئة الباغية-

This *hadīth* has been transmitted on the authority of Umm Salamah that Allah's Messenger صلى اللهُ عليه وسلم said to 'Ammār , 'A group of rebels would kill you.'[4]

عن هند بنت الحارث الفراسية أن ام سلمة زوج النبي صلى الله عليه وسلم قالت: استيقظ رسول الله صلى الله عليه و سلم ليلة فزعا يقول: سبحان الله ما أنزل الله من الخرائن ماذا انزل من الفتن من يوقظ صواحب الحجرات يريد

ازواجه لكي يصلين "ورب كاسية في الدنيا عارية في الآخرة"-

Hind bint Harith al-Farasiyah related that Umm Salamah, the wife of the Prophet صلى اللهُ عليه وسلم narrated that Allah's Messenger صلى اللهُ عليه وسلم

[1] Tirmidhi : *Abwāb al-Fitan, bāb fi'l khasaf.*

[2] Who keeps himself aloof from the evils by going into seclusion.

[3] Who will do *Jihād* against the enemies of Allah. This interpretation is inconsonance with interpretation given by Iman Nawawi regarding a *hadīth* mentioned in *Kitāb al-Imārah, bāb Fadl al- Jihād wa'l Rabāt* in Sahih Muslim. The reference for this *hadīth is* Tirmidhi: *Abwāb al-Fitan, bāb ma ja' fi'l Rajul Yakun fi'l Fitnah.*

[4] Muslim: *Kitāb al -Fitan*, *bāb la Taqūm al-Sa'tu Hatta*....

woke up one night in a state of terror and said, '*Subhān Allah* how many treasures Allah has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers up from these rooms [for prayer]?' He meant his wives, 'So that they might pray.' He added, 'A well-dressed [soul] in this world may be naked in the Hereafter'.[1]

2. **The women narrations about *Mahdi*:** The women have narrated in detail the Prophet's صلى الله عليه وسلم sayings about the person of the *Mahdi*, the condition after his becoming the caliph and the position of his reign in the Muslim community. Some of them are:

عن ام سلمة زوج النبى صلى الله عليه وسلم عن النبى صلى الله عليه وسلم قال: يكون اختلاف عند موت خليفة' فيخرج رجل من أهل المدينة هاربا إلى مكة' فيأتيه ناس من اهل مكة فيخرجونه وهو كارة' فيبايعونه بين الركن والمقام' ويبعث إليه بعث من الشام فيخسف بهم بالبيداء بين مكة والمدينة' فإذا رأى الناس ذلك أتاه أبدال الشام وعصائب اهل العراق' فيبايعونه بين الركن والمقام ثم ينشأ رجل من قريش أخواله كلب' فيبعث إليهم بعثا فينظرون عليهم وذلك بعث كلب' والخيبة لمن لم يشهد غنيمة كلب' فيقسم المال' ويعمل فى الناس بسنة نبيهم صلى الله عليه وسلم ويلقى الاسلام بجرانه إلى الأرض' يلبث سبع سنين' ثم يتوفى ويصلى عليه المسلمون...

Umm Salamah, the wife of the Prophet صلى الله عليه وسلم reported from the Prophet صلى الله عليه وسلم that he said, 'Disagreement will occur at the death of a caliph and a man of the people of Madinah will come forth flying to Makkah. Some of the people of Makkah will come to him, bring him out against his will and swear allegiance to him between the *Rukn*[2] and the *Maqām*[3]. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Madinah, and when people see that, the pious men of Syria and the best people of Irāq will come to him and swear allegiance to him

[1] Bukhari : *Kitāb al-Fitan, bāb la Ya'ti Zaman* and Tirmidhi: *Abwāb al-Fitan, bāb ma jā' Satakūn Fitnah….*
[2] *Rukn*: The corner of the *Ka'bah* containing the black stone.
[3] *Muqām*: It means *Maqām Ibrahim*, a place near the *Ka'bah*.

between the *Rukn* and the *Maqām.* Then will arise a man of Quriash whose maternal uncles belong to Kalb and sent against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed is the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the *Sunnah* of their Prophet صلى اللّٰهُ عليه وسلم and establish Islam in the earth. He will remain seven years, then die, and the Muslims will pray over him….'[1]

عن ام سلمة قالت سمعت رسول الله صلى الله عليه و سلم يقول المهدى من عترتى من ولد فاطمة....

Umm Salamah reported the Messenger of Allah صلى اللّٰهُ عليه وسلم as saying , 'The *Mahdi* will be of my family, of the descendants of Fatimah….'[2]

عن عائشة رضى الله عنها قالت عبث رسول الله صلى الله عليه و سلم فى منامه فقلنا يا رسول الله صلى الله عليه و سلم صنعت شيئا فى منامك لم تكن تفعله' قال العجب أن ناسا من امتى يؤمون البيت برجل من قريش قد لجأ بالبيت حتى إذا كانو ١ بالبيداء خسف بهم فقلنا يا رسول الله صلى الله عليه و سلم إن الطريق قد يجمع الناس قال نعم فيهم المستبصر والمجبور وابن السبيل يهلكون مهلكا واحدو يصدون مصادر شتى يبعثهم الله على نياتهم-

'Ā'ishah (R.A) reported that Allah's Messenger صلى اللّٰهُ عليه وسلم fiddled around while sleeping. We said, 'Allah's Messenger صلى اللّٰهُ عليه وسلم , you have done something while sleeping which you never did before.' Thereupon he said, 'Strange it is that some people of my nation would attack the House [*Ka'bah*] [for killing] one who would belong to the tribe of Quriash and he would try to seek protection in the House. And when they would reach the desert they would be sunk.' We said, 'Allah's Messenger صلى اللّٰهُ عليه وسلم ,all sorts of people throng the path.' Thereupon he said, 'Yes, there would be amongst them people who would come with definite designs and those who would come under

[1] Abu Dawūd: *Kitāb al- Mahdi, hadīth* no. 8.
[2] *Ibid: hadīth* no . 6.

duress and there would be travellers also, but they would all be destroyed through one [stroke] of destruction, though they would be raised in different states [on the Day of resurrection]. Allah would, however, resurrect them according to their intentions.' [1]

عن صفية[بنت حي] قالت قال رسول الله صلى الله عليه و سلم لاينتهى الناس عن غزو هذا البيت حتى يغزو جيش حتى إذا كالوا بالبيداء أو ببيداء من الارض خسف باولهم و آخرهم ولم ينج أوسطهم قلت يا رسول الله صلى الله عليه و سلم فمن كره منهم قال يبعثهم الله على مافى انفسهم-

Saffiyah [daughter of Huyy] narrated that the Messenger of Allah صلى الله عليه وسلم said, 'The people will not restrain to attack this house [*Ka'bah*] and even an army will intend to do so until it would be at the desert and will be sunk wholely'. I [Saffiyah]asked , 'O The Messenger of Allah! What will be the fate of a person who will be amongst them and will be disgusted with this action.' He صلى الله عليه وسلم replied, 'They will be resurrected according to their intentions [but in this world they all will be destroyed].[2]

عن صفية انها سمعت النبى صلى الله عليه وسلم يقول ليؤمنَ هذا البيت جيش يعزونه حتى إذا كانوا ببيداء من الارض يخسف باوسطهم وينادى اولهم آخرهم ثم يخسف بهم فلا يبقى الا الشريد الذى يخبر عنهم....

Hafsah told that she had heard the Prophet صلى اللهُ عليه وسلم saying, 'An army would attack this house in order to fight against the inhabitants of this House and when it would be at the desert, the ranks in the centre of the army would be sunk and the first would call those at the end of the army and they would also be sunk and no flank would be left except some people who would go to inform them [their Kith and Kin]….'[3]

[1] Muslim : *Kitāb al-Fitan wa Ishrāt al- Sā'h, hadīth* no. 10.
[2] Tirmidhi: *Abwāb al -Fitan, bāb fi' l Khasf.*
[3] Muslim : *Kitāb al - Fitan wa Ishrāt al -Sa'h hadīth* no. 8.

عن ام سلمة عن النبی صلی الله علیه وسلم أنه ذکر الجیش الذی یخسف بهم فقالت ام سلمة لعلَ فیهم المکره قال انهم یبعثون علی نیاتهم-

Umm Salamah narrated from the Prophet صلى اللهُ عليه وسلم that he mentioned the army which will be sunk. Umm Salamah then asked, 'May be there will be amongst them a person who is disgusted with the action'. He said, 'They will be resurrected according to their intentions'.[1]

3**. The women narration regarding the emergence of *Ya'jūj* and *Ma'jūj* [2]:** The world will be greatly afflicted by the emergence of *Ya'jūj* and *Ma'jūj* and this will be one of the signs of the Day of judgment. Here also we find the sayings of the Prophet صلى اللهُ عليه وسلم narrated by the women. The *hadīth* we have selected as an example in this regard is narrated by the two women sub-narrators from *Umm al-Mu'minīn* Zainab bint Jahash (R.A)[3] and is mentioned by the authorities like Imam Bukhari, Muslim, Tirmidhi and others. The *hadīth* is:

عن عروة بن الزبیر أن زینب بنت ابی سلمة حدَثته عن ام حبیبة بنت ابی سفیان عن زینب بنت جحش أن رسول الله صلی الله علیه و سلم د خل علیها یوما فزعا یقول "لا إله إلا الله ویل للعرب من شرَ قد اقترب فتح الیوم من ردم یأجوج و مأجوج مثل هذه وحلق باصبیه الإبهام والتی تلیها قالت زینب بنت جحش: فقلت: یا رسول الله صلی الله علیه و سلم أفنهلك و فینا الصالحون قال "نعم إذا کثر الخبث"

'Urwah bin al-Zabair reported from Zainab bint Abu Salamah she reported on the authority of Umm Habibah bint Abu Sufyan and she

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[1] Tirmidhi : *Abwāb al -Fitan, bāb ma ja' fi 'l Amar bi'l Ma'ruf wa'l Nahi….*

[2] *Ya'jūj* and *Ma'jūj* (Gog Magog) are from the progeny of Adam (A.S). They are the descendants of Nuh (A.S) from his son Yafith bin Nuh but their population is much in number from the descendants of the other two sons of Nuh (A.S) – Sam and Ham. *Ya'jūj* and *Ma'jūj* have been imprisoned in a unidentified area of land by the Prophet Dhul Qarnian (A.S) with the help of an iron wall and that wall will be demolished by them near the Day of judgment, which will create a great affliction in the world.

[3] In one of the versions of the *hadīth* brought by Imam Muslim, the *hadīth* reached to him by four women narrators – Zainab bint Abu Salamah – Habibah – Umm Habibah – Zainb bint Jahash see Muslim: *Kitāb al-Fitan wa Ishrāt al-Sā'h hadīth* no .2.

narrated from Zainab bint Jahash and she says that one day Allah's Messenger صلى اللّٰهُ عليه وسلم visited her in a state of fear and said, ' None has the right to be worshipped but Allah! Woe to the Arabs from the Great evil that has approached [them]. Today a hole has been opened in the dam of Gog and Magog like this'. The Prophet صلى اللّٰهُ عليه وسلم made a circle with his index finger and thumb. Zainab bint Jahash adds, I said, 'O Allah's Messenger! صلى اللّٰهُ عليه وسلم Shall we be destroyed though there will be righteous people among us?' The Prophet صلى اللّٰهُ عليه وسلم said, 'Yes, if the [number] of evil [persons] increases.'[1]

4. **The women narrations regarding the Qur'ān and its *Tafsīr* etc:** The *Sāhabiyāt* knowing that the Qur'ān is the ultimate source of guidance for Muslims were much interested in learning its recitations, meanings and the interpretations given by the Prophet صلى اللّٰهُ عليه وسلم. Besides a number of the women were the subject-matter of a number of verses of the Qur'ān[2] , were the immediate cause for the revelation of many chapters of the Qur'ān,[3] and were even prominent in preserving the Qur'ānic text.[4] They have also transmitted a great number of report of the Prophet صلى اللّٰهُ عليه وسلم about the recitation of a chapter or excellence of any of them or any of the verse, or the explanation or meaning of a chapter or verse or the cause of its revelation (*Asbāb al-Nazūl*) etc.

'Ā'ishah (R.A) has greatly contributed in this regard. Her reports on *Tafsīr* has two-fold nature and are scattered in the *Kutūb Tafāsīr* (the books of Qur'ānic interpretations) of the *Kutub Sittah*. The *Kitāb al-Tafsīr* of *Sahīh Muslim* is mostly narrated by her.

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[1] Bukhari : *Kitāb al - Fitan, bāb Yajūj wa Majūj*.
[2] E.g., 'Ā'ishah, Zainab, Khawlah (R.A).
[3] E.g., *Surah al-Nūr* and *al-Mujādalah*
[4] See Abu Na'īm : *Hilyat al- Awliyā'* ,trans. M.A. Mughal ,Vol. I ,Dar al - Isha'at Karachi Pakistan, 2006, p.389.

1. She transmitted such reports which she herself asked the Prophet about the understanding of a verse where she had some confusion. Besides she also transmitted from the Prophet صلى اللّٰهُ عليه وسلم the excellence of a chapter or a verse which she listened from the Prophet صلى اللّٰهُ عليه وسلم or witnessed the Prophet's صلى اللّٰهُ عليه وسلم action with regard to the excellence of certain chapter of the Qur'ān.

2. The nature of her other narrations regarding the interpretation of Qur'ān is that with her own understanding of the facts she provided the explanation of certain verses when she was asked about them. No doubt she has provided the delicate explanation of certain verses of the Qur'ān,[1] and here she seems to compete with great *Mufassirīn*[2] of her age. But here we will be selective in presenting some of the examples of 'Ā'ishah's reports about the Qur'ān which she transmitted from the Prophet صلى اللّٰهُ عليه وسلم or had witnessed any event in the Prophetic period and then transmitted.

عن عائشة رضى الله عنها أن النبى صلى الله عليه وسلم قال: "من حوسب عذّب" قالت عائشة :فقلت: أوليس بقول الله تعالى:"فسوف يحاسب حسابا يسيرا "فقال:إنما ذلك العرض ولكن'من نوقش الحساب يهلك"

'Ā'ishah (R.A) narrates that once the Prophet صلى اللّٰهُ عليه وسلم said, 'Whoever will be called to account [about his deed on the Day of Resurrection] will surely be punished'. I said, 'Doesn't Allah say, 'He surely will receive an easy reckoning'.[3] The Prophet صلى اللّٰهُ عليه وسلم replied, 'This means only the presentation of the accounts but whoever will be argued about his account, will certainly perish [or will be ruined]'.[4]

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[1] The second one is not directly relevant with our topic, however, the *Kitāb al-Tafsīr* of *Sahih Muslim* contains the major portion of her *Tafsīr* of this nature.
[2] Singular *Mufassīr* means commentator of the Qur'ān.
[3] Qur'ān. : 84:8.
[4] Bukhari : *Kitāb al-'Ilm, bāb man Sami' Shai'an….*

عن مسروق قال قالت عائشة هذه الاية يوم تبدّل الارض غير الارض قالت يا رسول الله صلى الله عليه و سلم فاين يكون الناس؟ قال على الصراط۔

Masruq narrated from ‘Ā’ishah (R.A) that she recited the verse, ‘On the Day when the earth will be changed to another earth….’[1] and asked ‘O the Messenger of Allah صلى اللهُ عليه وسلم where will be people then?’ He said ‘On *Sirāt*’ .[2]

عن عائشة رضى الله عنها سمعت رسول الله صلى الله عليه و سلم يقول لا يذهب الليل و النهار حتى تعبد اللات و العزَى فقلت يا رسول الله إن كنت لاظنَ حين أنزل الله هو الذى أرسل رسوله بالهدى و دين الحقَ إلى قوله و لو كره المشركون أن ذالك تاما قال سيكون من ذالك ما شأء الله ثم يبعث الله ريحا طيبة تنتوفى كلَ من فى قلبه مثقال حبة من خرد ل من ايمان فيبقى من لا خير فيه فيرجعون إلى دين آبائهم

‘Ā’ishah (R.A) reported: I heard Allah’s Messenger صلى اللهُ عليه وسلم saying, ‘The [system] of night and day would not end until the people have taken to the worship of Lat and ‘Uzza.’ I said, ‘Allah’s Messenger, I think when Allah has revealed this verse, ‘He who has sent His Messenger with the right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse [to it]’[3] , it implies that [this promise] is going to be fulfilled.’ Thereupon he [Allah’s Messenger] said, ‘It will happen as Allah likes. Then Allah will send the sweet fragrant air by which everyone who has even a mustard grain of faith in him would die and only those would survive who would have no goodness in them. And they would revert to the religion of their forefathers.’[4]

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[1] Qur’ān.: 14:48.
[2] Extremely narrow bridge providing the only approach to paradise. The reference for the *hadīth* is Tirmidhi: *Abwāb al-Tafsīr, bāb Tafsīr Surah Ibrahim*-14.
[3] Qur’ān : 9:33.
[4] Muslim : *Kitāb al- Fitan wa Ishrāt al- Sā‘h, hadīth* no. 61.

عن عائشة رضى الله عنها' قالت: لقد انزل على محمدَ صلى الله عليه و سلم بمكة' و إنى لجارية العب: بل الساعة موعدهم و الساعة أدهى و أمرَ و ما نزلت سورة البقرة و النساء إلا و أنا عنده....

'Ā'ishah (R.A) narrated that this revelation was reveled to Muhammad صلى اللهُ عليه وسلم at Makkah while I was a playful little girl, 'Nay but the Hour is their appointed time [for their full recompense], and the Hour will be more grievous and more bitter'[1]. *Surah al-Baqarah* [the cow] and *Surah al-Nisā'* [the woman] were revealed while I was with him….[2]

عن عائشة رضى الله عنها: أن النبى كان إذا أوى إلى فراشه كل ليلة' جمع كفيه ثم نفث فيها' فقرأ فيهما: قل هو الله أحد' و قل أعوذ برب الفلق' و قل أعوذ برب الناس' ثم يمسح بهما ما استطاع من جسده' يبدأ بهما على رأسه و وجهه و ما أقبل من جسده' يفعل ذالك مرات-

'Ā'ishah (R.A) narrated that whenever the Prophet صلى اللهُ عليه وسلم went to bed every night, he used to cup his hands together and blow over it after reciting *Surat al- Iklās* [112], *Surat al-Falaq* [113], and *Surat al-Nās* [114], and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face and front of his body. He used to do that three times.[3]

Moreover, the interpretations of certain Qur'ānic verses given by 'Ā'ishah (R.A) herself prove her excellence in understanding the Qur'ānic commandments especially those which are relevant to women issues like *Nikāh* , *Talāq* etc.[4]

Besides 'Ā'ishah (R.A), a number of *Sahābiyāt* have contributed in this respect, we will present only some of the prominent narrations:

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[1] Qur'ān: 54:46.
[2] Bukhari: *Kitāb al-Tafsīr, bāb Qawluhu Bal al -Sā'tu*...and *Kitāb Fadā'il al- Qur'ān, bāb Ta'līf al -Quran*- 6.
[3] Bukhari : *Kitāb al- Fadā'il al- Qur'ān, bāb Fadl al -Mu'awwidhāt.*
[4]See especially *Kitāb al -Tafsīr* of Sahih Muslim that contains maximum of her interpretation of different Qur'ānic verses.

عنزينب ابنهابىسلمةعنامَسلمةقالت:شكوتإلى رسولاللهصلى االله عليهو سلم أنىاشتكىفقال:"طوفى منوراء الناسوأنتراكبة"فطفتو رسولاللهصلى االله عليهو سلم يصلىإلىجنبالبيتيقرء: بطور و كتابمسطور-

Zainab the daughter of Abu Salamah reported from Umm Salamah she narrated that I complained to Allah's Messenger صلى اللّٰهُ عليه وسلم that I was sick, so he said, 'Perform the *Tawāf* [of *Ka'bah* at Makkah] while riding behind the people [who are performing the *Tawāf* on foot]'. So I performed the *Tawāf* while Allah's Messenger صلى اللّٰهُ عليه وسلم was offering the prayer by the side of the *Ka'bah* and was reciting: 'By the Mount [Saini] and by the Book [of Eternal Decrees] inscribed.'[1]

Asmā' bint Yazīd and Umm Salamah (R.A) narrate the recitation of a part of the verse from *Surah Hūd* by the Prophet صلى اللّٰهُ عليه وسلم:

عناسماءبنتيزيد'انهاسمعتالنبى صلى االله عليهو سلم يقرأانهعملغيرصالح -

Asmā' bint Yazīd said that she heard the Prophet صلى اللّٰهُ عليه وسلم read the verse: 'He acted unrighteously' [*Innahu 'amila ghaira sālih*].[2]

عنشهربنحوشبقال:سألتامسلمة:كيفكان رسولاللهصلى االله عليهو سلم يقرأهذهالآيةانهعملٌ غير صالح فقالتقرأها انهعملغيرصالح....

Shahr bin Hawshab said, I asked Umm Salamah 'How did the Messenger of Allah صلى اللّٰهُ عليه وسلم read this verse, 'For his conduct is unrighteous' [*innahū 'amalun ghairu sālih*']. She replied, he read it, 'He acted unrighteously' [*innahū 'amila ghaira sālih*].[3]

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[1] Qur'ān: 52: 1-2. This *hadīth* is from Bukhari : *Kitāb al- Tafsīr, bāb Surah al -Tūr* – 52.
[2] Qur'ān: 11:46. The well known reading of this verse is *innahū 'amalun ghaira sālih* (for his conduct is unrighteous) Al -Kisā'ī and Ya 'qūb read 'amila (acted) while other read 'amalun (act or conduct). For the *hadīth* see Abu Dawūd : *Kitāb al- Hurūf wa'l Qira'āt hadīth* no. 14.
[3] Abu Dawūd: *Kitāb al-Hurūf wa'l Qirat'āt , hadīth* no. 15.

عن ام سلمة انها ذكرت...قرأءة رسول الله صلى الله عليه و سلم "بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين" يقطع قرأءته آية آية....

Umm Salamah said that the Messenger of Allah صلى اللّٰهُ عليه وسلم used to read, 'In the name of Allah, the cherisher and sustainer of the world; most Gracious, most Merciful; Master of the Day of Judgment,'[1] breaking its reading into verses, one after another.…[2]

عن ام عمارة الانصارية انها اتت النبى صلى الله عليه و سلم فقالت ما ارى كل شئ إلا للرجال وما ارى النساء يذكرون بشئ فنزلت هذه الآية إن المسلمين و المسلمات و المؤمنين و المؤمنات....

Umm 'Amārah Ansariyah narrates that she came to the Prophet صلى اللّٰهُ عليه وسلم and asked 'I don't find anything but for men [in the holy Qur'ān] and I don't find women mentioned anywhere.' Thereupon this verse was revealed 'For Muslim men and women, for believing men and women.…'[3]

عن ام هانى عن النبى صلى الله عليه و سلم فى قوله وتأتون فى ناديكم المنكر قال كانوا يخذفون اهل الارض ويسخرون منهم-

Umm Hānī' narrates that the Prophet صلى الله عليه و سلم in the interpretation of the verse '…and practise wickedness [even] in your [the nation of Lūt A.S] councils'[4] said, 'They used to hurl stones on the people and made fun of them.'[5]

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[1] Qur'ān : 1:1-4. The Prophet صلى اللّٰهُ عليه وسلم used to stop at every verse. He did not read all the verses in one breath continuously. It is commendable to stop at every verse while reading the Qur'ān.

[2] Abu Dawūd : *Kitāb al-Hurūf wa'l Qirat'āt ,hadīth* no. 33 and Tirmidhī : *Abwāb al-Qirat'āt ,hadīth* no. 2.

[3] Qur'ān: 33:35.The *hadīth* is in Tirmidhi : *Abwāb al -Tafsīr, bāb Tafsīr Surat al-Ahzāb 33*.

[4] Qur'ān: 29:29.

[5] Tirmidhi: *Abwāb al-Tafsīr, bāb Surat al-'Ankbūt* 29.

عن ام هشام بنت حارثة بن النعمان رضى الله عنها قالت... ما اخذت ق والقرآن المجيد إلا عن لسان رسول الله صلى الله عليه و سلم يقرئها كل جمعة على المنبر إذا خطب الناس-

Umm Hisham bint Harithah bin Nu'mān said…, I learnt 'Qāf . By the Glorious Qur'ān'[1] from no other source than the mouth of Allah's Messenger صلى اللهُ عليه وسلم who used to recite it every Friday on the pulpit when he delivered the sermon to the people.[2]

4. **The women narrations in the subject of *'Aqā'id* :** This subject may be further classified into a number of themes.

(a) In the theme of *Qadar* (Divine pre-ordainment) the following are some of the narrations transmitted by the women:

عن يحى بن يعمر أن عائشة رضى الله عنها أخبرته أنها سألت رسول الله صلى الله عليه و سلم عن الطاعون فقال: كان عذابا يبعثه الله على من يشاء فجعله الله رحمة للمؤمنين' ما من عبد يكون فى بلد يكون فيه ويمكث فيه لا يخرج من البلدة صابرا محتسبا يعلم أنه لا يصيبه إلا ما كتب الله له إلا كان له مثل أجر شهيد-

'Ā'ishah (R.A) narrated that I asked Allah's Messenger صلى اللهُ عليه وسلم about the plague. He said, 'That was a means of torture which Allah used to sent upon whom-so-ever He wished, but He made it a source of mercy for the believers, for anyone who is residing in a town in which this disease is present, and remains there and does not leave that town, but has patience and hopes for Allah's reward, and knows that nothing will befall him except what Allah has written for him, then he will get such reward as that of a martyr.'[3]

عائشة رضى الله عنها ام المؤمنين قالت دعى رسول الله صلى الله عليه و سلم إلى جنازة صبى من الانصار فقلت يا رسول الله طوبى لهذا عصفور من عصافير الجنة لم يعمل السوء ولم يدركه قال أو غير ذالك يا عائشة إن الله خلق للجنة اهلا خلقهم لها وهم فى اصلاب آبائهم وخلق للنار اهلا خلقهم لها وهم فى اصلاب آبائهم-

[1] Qur'ān:50:1-2.
[2] Muslim *: Kitāb al-Jumu'ah , hadīth* no. 49.
[3] Bukhari : *Kitāb al- Qadr, bāb Qul lan Yusībana illa ma katab Allah….*

‘Ā’ishah (R.A) the mother of the believers, said that Allah’s Messenger صلى اللّٰهُ عليه وسلم was called to lead the funeral prayer of a child of the *Ansār*. I said, ‘Allah’s Messenger, blessed is this child who is a bird of the birds Paradise. He did not commit sin.’ He said, ‘ ‘Ā’ishah, per adventure, it may be otherwise, because Allah created for Paradise those who are fit for it while they were yet in their fathers’ loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their fathers’ loins.’[1]

عن عبداللهقال قالت ام حبيبة زوج النبى صلى الله عليه و سلم اللهم امتعنى بزوجى رسول الله صلى الله عليه و سلم وبأبى ابى سفيان وبأبى معاوية قال فقال النبى صلى الله عليه و سلم قد سألت الله لآجال مضربة و ايام معدودة وارزاق مقسومة لن يعجل شيئا قبل حله أو يؤخر شيئا عن حلة لو كنت سالت الله أن يعيذك من عذاب فى النار أو عذاب فى القبر كان خير أو أفضل....

‘Abd al-Allah reported that Umm Habibah, the wife of the Prophet صلى اللّٰهُ عليه وسلم, said, ‘O Allah, enable me to derive benefit from my husband, the Messenger of Allah صلى اللّٰهُ عليه وسلم , and from my father Abu Sufyan and from my brother Mu‘āwiyyah.’ The Prophet صلى اللّٰهُ عليه وسلم said, ‘You have asked Allah about durations of life already set, and the length of day already allotted and the sustenances, the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. And if you ask Allah to give you refuge from the torment of Hell-Fire, or from the torment of grave, it would have been good in store for you and better for you also.…[2]

[1] The power to do both good and evil is ingrained in man’s very nature as he starts life in the womb of his mother. For the reference of the *hadīth* See Muslim : *Kitāb al-Qadr, bāb Hukm al- Aṭfāl.*

[2] Muslim: *Kitāb al- Qadr, bāb innal Ājāl wa’l Arzāk wa Ghairaha.*

(b) In the theme of *Bad' al-Wahi* (The starting of the Divine inspiration unto the Prophet صلى اللهُ عليه وسلم) and the conditions of the Prophet صلى اللهُ عليه وسلم while receiving it 'Ā'ishah (R.A) narrates:

عن عائشة رضى الله عنها ام المؤمنين قالت: أول ما بدئ به رسول الله صلى الله عليه و سلم من الوحى الرويا الصالحة فى النوم' فكان لا يرى رويا الا جاءت مثل فلق الصبح' ثم حبب إليه الخلاء' فكان يخلو بغار حراء' فيتحنث فيه - و هو التعبد- الليالى ذوات العدد قبل أن ينزع الى اهله' ويتزوَد لذاك ثم يرجع إلى خديجة فيتزوَد لمثلها حتى جاءه الحق و هو فى غار حراء فجاءه الملك فقال اقرأ....

'Ā'ishah (R.A), the mother of the faithful believers narrates that the commencement of the [Divine] inspiration to Allah's Messenger صلى اللهُ عليه وسلم was in the form of righteous good [true] dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of *Hirā'* where he used to worship [Allah alone] continuously for many nights before returning to [or his desire to see] his family. He used to take with him the [journey] food for the stay and then come back to [his wife] Khadijah to take his food again till suddenly the truth [the revelation] descended upon him while he was in the cave of *Hirā'*. The angel came to him and asked him to read.…[1]

عن عائشة رضى الله عنها: أن الحارث بن هشام رضى الله عنه سأل رسول الله صلى الله عليه و سلم فقال: يا رسول الله صلى الله عليه و سلم' كيف يأتيك الوحى؟ فقال رسول الله صلى الله عليه و سلم" أحيانا يأتينى مثل صلصلة الجرس' و هو اشده علىَ' فيفصم عنى وقد وعيت عنه ما قال' و أحيانا يتمثل لى الملك رجلا فيكلمنى فأعى ما يقول' قالت عائشة رضى الله عنها ولقد رأيته ينزل عليه الوحى فى اليوم الشديد البرد' فيفصم عنه و إنَ جبينه يستفصد عرقا-

Narrated by 'Ā'ishah (R.A) that al-Harith bin Hisham (R.A) asked Allah's Messenger صلى اللهُ عليه وسلم, 'O Allah's Messenger! How is the

[1] Bukhari : *Kitāb al-Bad' al- Wahi, bāb Kaifa kan Bad' al - Wahi* and Muslim : *Kitāb al- Imān, bāb Bad' al- Wahi.*

Divine Inspiration revealed to you?' Allah's Messenger صلى اللهُ عليه وسلم replied, 'Sometimes it is [revealed] like the ringing of a bell, this form of Inspiration is the hardest of all then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.' 'Ā'ishah (R.A) added, verily, I saw the Prophetصلى اللهُ عليه وسلم being inspired [Divinely] and [noticed] the sweat dropping from his forehead on a very cold day as the Inspiration was over.[1]

These two narrations form the base of this chapter.

(c) In the theme of *Imān* the following are some of the examples of the women narrations:

عن عائشة قلت يا رسول الله ابن جدعان كان فى الجاهلية يصل الرحم ويطعم المسكين فهل ذالك نافعه قال لاينفعه إنه لم يقل يوما رب اغفر لى خطيئتى يوم الدين

'Ā'ishah (R.A) reported that I said, 'O Messenger of Allah, the son of Jid'ān[2] established ties of relationship, fed the poor. Would that be of any avail to him?' He said, 'It would be of no avail to him as he did not ever say: O my lord, pardon my sins on the Day of Resurrection.'[3]

عن عائشة قالت قال رسول الله صلى الله عليه و سلم إنَ من اكمل المؤمنين ايمانا احسنهم خلقا و الطفهم بأهله-

[1] Bukhari : *Kitāb Bad' al- Wahi, bāb Kaifa Kan Bad' al- Wahi*.
[2] His name was 'Abd al-Allah. He was one of the leaders of Quriash and was related to 'Ā'ishah (R.A).
[3] Muslim *: Kitāb al -Imān, bāb Al- Dalīl 'ala anna man Māt 'ala' l Kufri la Yanfa'hu 'Amlun*. He has no belief in the Day of resurrection and whosoever donot believe in that Day he is infidel. His good deeds will not benefit him.

‘Ā’ishah (R.A) reported that the Messenger of Allah صلى االله عليه و سلم said, ‘Infact the most perfect in faith among believers is he who has the best manners and is the most kind towards his family.’[1]

[عن]ام درداء تقول:سمعت ابا الد رداء يقول:سمعت رسول االله صلى االله عليه و سلم يقول:كلّ ذنب عسى االله ان يغفره' إلا من مات مشركا' أو مؤمن قتل مؤمنا متعمدا....

Narrated by Umm al-Dardā’ she says I heard Abu Dardā’ saying I heard the Messenger of Allah صلى اللّٰهُ عليه وسلم saying ‘It is hoped that Allah may forgive every sin, except in, the case of one who dies a polytheist, or one who purposely kills a believer....’[2]

In the subject of ‘*Aqā’id* women have also narrated about the different issues of faith pertaining to the conditions faced by the people in graves, on the Day of judgment, the conditions of *Jannah* and *Jahannam* etc. Some of the examples are:

اسماء بنت ابو بكر تقول قام رسول االله صلى االله عليه و سلم فذكر الفتنة التي يفتن بها المرء في قبره فلما ذكر ذالك ضجّ المسلمون ضجة حالت بيني و بين أن افهم كلام رسول االله صلى االله عليه و سلم فلما سكنت ضجتهم قلت لرجل قريب مني اي بارك االله لك ماذا قال رسول االله صلى االله عليه و سلم في آخر قوله قال قد اوحي إلىّ انكم تفتنون في القبور قريبا من فتنة الدجال-

Asmā’ bint Abu Bakr (R.A) narrated that Allah’s Messenger صلى اللّٰهُ عليه وسلم once stood up delivering a *Khutbah* [a religious talk] and mentioned the afflictions and trials which people will face in their graves. When he mentioned that, the Muslims started crying loudly which intervened and I could not understand the saying of the Messenger of Allah صلى اللّٰهُ عليه وسلم when their cries pacified I asked a man who was near by me ‘What did the Messenger of Allah صلى اللّٰهُ عليه وسلم said in the last may Allah bless you!’ He replied the Prophet صلى اللّٰهُ عليه وسلم said, ‘It was revealed

[1] Tirmidhi: *Kitāb al- Imān, bāb fi Istikmāl al- Imān.*
[2] Abu Dawūd: *Kitāb al -Fitan wa ’l Malāhim, bāb fi Ta‘zīm Qat’l Mu’min.*

unto me that verily you will be subjected to afflictions and trials in graves some what similar to the affliction of *Dajjāl* .'[1]

عن عائشة رضى الله عنها قالت: قال النبى صلى الله عليه و سلم: لا تسبوا الاموات: فأنهم قد أفضوا إلى ما قدموا

Narrated by 'Ā'ishah (R.A) that the Prophet صلى اللهُ عليه وسلم said, 'Don't abuse the dead, because they have reached the destination of what they forwarded.'[2]

عن عائشة رضى الله عنها قالت سمعت رسول الله صلى الله عليه و سلم يقول يحشر الناس يوم القيامة حفاة عراة غرلا قلت يا رسول الله الرجال و النساء جميعا ينظر بعضهم إلى بعض قال يا عائشة الامر اشدَ من أن ينظر بعضهم إلى بعض-

'Ā'ishah (R.A) reported that she heard Allah's Messenger صلى اللهُ عليه وسلم saying, 'The people would be assembled on the Day of Resurrection bare footed, naked and uncircumcised.'[3] I said, 'Allah's Messenger, will the males and the females be together on the Day and would they be looking at one another?' Upon this Allah's Messenger صلى اللهُ عليه وسلم said, ' 'Ā'ishah, the matter would be too serious for them to look at one another.'[4]

قالت اسماء عن النبى صلى الله عليه و سلم قال: أنا على حوضى انتظر من يرد علىَ فيؤخذ بناس من دونى فأقول: امتى فيقول: لا تدرى مشوا على القهقرى-

Narrated by Asmā' that the Prophet صلى اللهُ عليه وسلم said, 'I will be at my Lake-Fount [*Kawthar*] waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My

[1] Nasā'ī : *Kitāb al-Janā'iz, bāb Al- Ta'awudh min 'Adhāb al- Qabr* and Bukhari: *Kitāb al- Janā'iz, bāb ma jā' fi'Adhāb al- Qabr*. The first part of the *hadīth* is mentioned by Bukhari.
[2] Bukhari : *Kitāb al-Janā'iz, bāb ma Yanha 'an Sabb al-Amwāt.*
[3] This will happen momentarily as they rise from graves later on they would be clothed.
[4] Muslim : *Kitāb al-Jannah wa Sifatuhu, bāb Fana' al- Dunya*....

followers!' It will be said, 'You do not know they turned apostates as renegades [deserted their religion]'.[1]

عن اسماء بنت ابی بکر قالت سمعت رسول اللہ صلی اللہ علیہ و سلم وذکر سدرۃ المنتھے قال یسیر الراکب فی ظل اتفأن منھا مأئۃ سنۃ...فراش الذھب کأن ثمرھا القلال۔

Asmā' bint Abu Bakr narrates that she heard the Messenger of Allah صلی اللہ علیہ و سلم mentioning the *Sidrat al- Muntaha*.[2] He (the Prophet صلی اللہ علیہ و سلم) said, 'One hundred years the horsemen will ride under the shade of its branches… its moths will be golden and as if its fruits are big earthen jars.'[3]

5. **The Subject of *Manāqib* and the women narrations:** In this subject the women narrations are more prominent. They have transmitted from the Prophet صلی اللہُ علیہ وسلم the merits of different persons, groups etc. besides transmitting the glorious deeds of the Prophet صلی اللہُ علیہ وسلم himself. Some of the examples are:

عن عائشۃ رضی اللہ عنھا قالت لم یکن رسول اللہ صلی اللہ علیہ و سلم فاحشا ولا متفحشا ولا صخابا فی الاسواق ولا یجزی بالسیئۃ السیئۃ ولکن یعفو ویصفح۔

'Ā'ishah (R.A) narrated that the Messenger of Allah was neither rude nor abusive and was not clamorous in the markets and he never recompensed evil with evil but he forgave and ignored.[4]

عن عائشۃ رضی اللہ عنھا أنَ النبی صلی اللہ علیہ و سلم کان یحدَث حدیثا لو عدّہ العاد لأحصاہ۔

[1] Bukhari : *Kitāb al-Fitan ,bāb ma jā' fi Qawl Allah Wattaqu Fitnah la….*
[2] A Nabk tree over the seventh heaven near the Paradise. (The lot tree of the utmost boundary).
[3] Tirmidhi: *Abwāb Sifat al- Jannah , bāb ma jā' fi Sifat Thimār al- Jannah.*
[4] Tirmidhi*: Abwāb al- Birr wa'l Silah , bāb ma jā' fi Khulq al- Nabi* . صلی اللہُ علیہ وسلم

Narrated ‘Ā’ishah (R.A) that the Prophet صلى اللّٰهُ عليه وسلم used to talk so clearly that if somebody wanted to count the number of his words, he could do so.[1]

عن ام سلمة أن النبى صلى الله عليه و سلم جلل على الحسن و الحسين و علي و فاطمة كساء ثم قال اللهم هو لاء اهل بيتى و حامتى إذهب عنهم الرجس و طهر هم تطهيرا فقالت ام سلمة و انا معهم يا رسول الله قال إنك على خير-

Umm Salamah narrated that the Prophet covered صلى الله عليه وسلم Hasan, Husain, ‘Alī and Fatimah with a sheet thereupon said, ‘O my Lord these are my *Ahl al-Bait*[2] and my intimate associates! Remove all abomination from them, and make them pure and spotless.’ Umm Salamah said, ‘And I am among them O the Messenger of Allah.’ He said, ‘You are in the better state.’[3]

عن انسيه بنت زيد بن ارقم عن أبيها أن النبى صلى الله عليه و سلم دخل على زيد يعوده من مرض كان به قال ليس عليك من مرضك بأس و لكن كيف لك إذا عمرت بعدى فعميت؟ قال احسب و أصبر قال إذا تدخل الجنة بغير حساب قال: فعمى بعد مامات النبى صلى الله عليه و سلم ثم رد الله عليه بصره ثم مات-

Narrated by Unaisah bint Zaid bin Arqam from her father the Prophet صلى اللّٰهُ عليه وسلم visited Zaid who was ill and said ‘Your illness won’t do you any harm but how will you manage when you will live after me and lose your eyesight?’ He replied, ‘I will expect reward [from Allah in the Hereafter] and will remain patient. The Prophet صلى اللّٰهُ عليه وسلم said ‘Then you will enter Paradise without accounting [your deeds]’.

[1] Bukhari: *Kitāb al- Manāqib, bāb Sifat al- Nabi* صلى اللّٰهُ عليه وسلم .

[2] The house-hold of the prophet صلى الله عليه و سلم which includes his wives as well as his daughter, Fatimah, his son-in-law, ‘Alī and his grand sons, Hasan and Husain generally see Qur’ān: 33:33.

[3] Tirmidhi: *Abwāb al- Manāqib, bāb ma jā’ fi Fadl Fatimah*.

Thereupon he lost his vision after the Prophet's صلى اللّٰهُ عليه وسلم demise and then Allah restrained his vision back and then he died.[1]

عن ام سليم أنها قالت يا رسول الله صلى الله عليه و سلم انس بن مالك خادمك ادع الله له قال اللهم اكثر ماله وولده وبارك له فيما اعطيته

Umm Sulaim said [to the Prophet صلى اللّٰهُ عليه وسلم] 'Allah's Messenger صلى اللّٰهُ عليه وسلم, he is your servant Anas, invoke blessings of Allah upon him.' Thereupon he [the Prophet صلى اللّٰهُ عليه وسلم] said, 'O Allah, make an increase in his wealth and progeny and confer blessing upon him in every thing you has bestowed upon him.'[2]

[عن] ام مبشر أنها سمعت النبى صلى الله عليه و سلم يقول عند حفصة لا يدخل النار إن شاء الله من اصحاب الشجرة أحد من الذين بايعوا تحتها قالت بلى يا رسول الله فانتهرها فقالت حفصة" وإن منكم إلا واردها" فقال النبى صلى الله عليه و سلم قد قال"الله ثم ننجى الذين اتقوو نذر الظلمين فيها جثيا"-

Umm Mabashshir reported that she heard the Prophet صلى اللّٰهُ عليه وسلم saying in presence of Hafsah, 'Allah willing, the people of the Tree[3] would never enter the fire of Hell-one amongst those who owed allegiance under that . She [Hafsah] said, 'Allah's Messenger, why not?' He [the Prophet صلى اللّٰهُ عليه وسلم] scolded her. Hafsah said, 'And there is no one amongst you but shall have to pass over that [Narrow bridge]'[4]. Thereupon the Prophet صلى اللّٰهُ عليه وسلم said, 'Allah, the exalted and

[1] Baihaqi *: Dala'il al- Nabūwah* with reference from *Mishkat al- Masābih* verified by Albani Vol. 3 , *hadīth* no. 5939.
[2] Tirmidhī: *Abwāb al- Manāqib, bāb Manāqib Anas bin Mālik* and Muslim : *Kitāb al- Fadā'il, bāb min Fadā'il Anas bin Mālik.*
[3] Those who have taken *Bai'ah* (Pledge) under the tree at the occasion of *Sulah Hadabiyyah.*
[4] Qur'ān : 19:17.

Glorious has said, 'We would rescue those persons who are God-conscious and we would leave the tyrants to their fate there.' [1]

عن عائشة رضى الله عنها قالت سأل رجل النبى صلى الله عليه و سلم أى الناس خير قال القرن الذى أنا فيه ثم الثانى ثم الثالث۔

'Ā'ishah (R.A) reported that a man asked Allah's Messenger صلى اللّٰهُ عليه وسلم as to 'Who amongst the people were the best'. He said, 'Of the generation to which I belong, then of the second generation [coming after my generation], then the third generation [coming after the second generation]'.[2]

عن محمد بن ابى رزين عن امَه قالت كانت ام الحرير إذا مات احد من العرب اشتد عليها فقيل لها إنا نرك إذا مات الرجل من العرب اشتد عليك قالت سمعت مولاى يقول قال رسول الله صلى الله عليه و سلم من اقترب الساعة هلاك العرب قا محمد بن ابى رزين و مولاها طلحة بن مالك۔

Muhammad bin Abu Razin narrates on the authority of his mother she said that whenever an Arab died Umm al-Harīr became overcome with grief. She was asked that we see you intensely grief-stricken when a person from Arab dies. She replied I heard my master saying the Messenger of Allah صلى اللّٰهُ عليه وسلم said, 'Among the signs of the nearness of the Doomsday is the death of Arab.' Muhammad bin Abu Razin said that her master was Talhah bin Malik.[3]

Another *Sahābiyah*, Asmā' bint 'Umais (R.A) narrated the Prophet's صلى اللّٰهُ عليه وسلم declaration of double reward in the favour of those who migrated to Abyssinia. The Prophet صلى اللّٰهُ عليه وسلم promised the double reward

[1] *Ibid* : 19:72. The *hadīth* is from Muslim : *Kitāb al-Fadā'il, bāb Fadā'il Ashāb al-Shajarah.*
[2] Mulsim : *Kitāb al-Fadā'il , bāb Fadl 'l Sahābah Thuma ladhīn Yalunahum….*
[3] Tirmidhi: *Abwāb al- Manāqib, bāb fi Fadl al-'Arab.*

for them on her enquiry[1] as she was herself among the emigrants. She says that the Prophet صلى اللّٰهُ عليه وسلم said:

...لكمأنتم- اهلالسفية - هجرتان

'... and you, the people of the boat,[2] have [reward] of two migrations.'[3]

Asmā' further adds:

فلقدرأيتاباموسىوأصحابالسفينةيأتوننىارسالايسالونىعنهذاالحديثمامنالدنياشئهمبهأفرحولا أعظمفىانفسهم'فماقاللهمالنبى صلى اللّٰهُ عليه وسلم ... قالتاسماءفلقدرأيت اباموسىوإنهليستعيد هذاالحديث منَى....

... I saw Abu Musa [who was among them who migrated to Abassinia] and other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet صلى اللّٰهُ عليه وسلم had said about them. Asmā' adds, I saw Abu Musa requesting me to repeat this narration again and again.[4]

About the virtues of Madinah 'Ā'ishah (R.A) narrates:

عنعائشة رضىاللهعنهاقالتقدمناالمدينةوهىوبيئةفاشتكىابوبكرواشتكىبلالفلمَارای رسولاللهصلى اللهعليهو سلم شكوىاصحابهقاللاللهمحببإلينااالمدينةكماحببتمكة أواشدوصححهاوبارك لنا فىصاعها ومدّهاوحولحمَاهاإلى الجحفة

'Ā'ishah (R.A) reported that when we came to Madinah, and it was an unhealthy, uncongenial place, Abu Bakr fell sick and Bilal also fell sick.

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[1] The *hadīth* has been discussed in detail in the previous discussion.
[2] They are called the people of the boat because they migrated to Abassinia through sea by riding the boat.
[3] Bukhari : *Kitāb al- Maghāzi, bāb Ghazwat Khaibar,* and Mulsim : *Kitāb al- Fadā'il, bāb min Fadā'il Ja'far wa Asmā'*....
[4] Bukhari : *Kitāb al- Maghāzi, bāb Ghazwat Khaibar,* and Mulsim : *Kitāb al- Fadā'il, bāb min Fadā'il Ja'far wa Asmā'*....

When Allah's Messenger صلى اللهُ عليه وسلم saw the illness of his *Sahābah* he said, 'O Allah, make Madinah as congenial to us as you made Makkah congenial or more than that. Make it conducive to health and bless us in its measure and in its *Mudd*[1], and transfer its fever to Al-Juhfa.'[2]

6. **The women narrations about the *Hijrah* of the Prophet** صلى اللهُ عليه وسلم **and his *Sahābah*:** Regarding this issue there are many women narrations but one of the reports narrated by 'Ā'ishah (R.A) is more prominent and descriptive, analyzing in detail the conditions of the Prophet's صلى اللهُ عليه وسلم *Hijrah* towards Madinah with Abu Bakr (R.A).

عن عائشة رضى الله عنها زوج النبى صلى اللهُ عليه وسلم قالت... قال النبى صلى اللهُ عليه وسلم للمسلمين: "إنى اريت دار هجرتكم ذات نخل بين لابتين" وهما الحرَتان' فهاجر من هاجر قبل المدينة' ورجع عامة من كان هاجر بارض الحبشة إلى المدينة... قالت عائشة: فبينما نحن يوما جلوس فى بيت ابى بكر فى نحر الظهيرة قال قائل' لأبى بكر هذا رسول الله صلى الله عليه و سلم متقنَعاً' فى ساعة لم يكن يأتينا فيها ' فقال ابو بكر: فداء له أبى و أمى' و الله ما جاء به فى هذه الساعة إلا امر قالت: فجاء رسول الله صلى الله عليه و سلم فاستأذن فأذن له' فدخل فقال النبى صلى الله عليه و سلم لأبى بكر: أخرج من عندك' فقال ابو بكر: إنَما هم أهلك بأبى أنت يا رسول الله صلى الله عليه و سلم' قال فإنى قد اذن لى فى الخروج- فقال ابو بكر: الصحبة بأبى أنت يا رسول الله؟ قال رسول الله صلى الله عليه و سلم" نعم" قال ابو بكر: فخذ بأبى أنت يا رسول الله صلى الله عليه و سلم إحدى راحلتى هاتين- قال رسول الله صلى الله عليه و سلم "بالثمن" قالت عائشة: فجهزناهما أحثَ الجهاز' وضعنا لهما سفرة فى جراب... قالت ثم لحق رسول الله صلى الله عليه وسلم و ابو بكر بغار فى جبل ثور' فكمنا فيه ثلاث ليال' يبيت عندهما عبد الله بن ابى بكر و هو غلام شاب ثقف لقن' فيدَلج من عندهما بسحر' فيصبح مع قريش بمكة كبائت' فلا يسمع امرا يكتادان به إلا وعاه' حتى يأتيهما بخبر ذالك حين يختلط الظلام' ويرعى عليهما عامر بن فهيرة مولى ابى بكر منحة من غنم' فيريحها عليهما حين تذهب ساعة من العشاء' فيبيتان فى رسل و هو لبن منحتهما و رضيفهما' حتى ينعق بها عامر بن فهيرة بغلس' يفعل ذالك فى كل ليلة من تلك الياالى الثلاث' و استأجر رسول الله صلى الله عليه و سلم و ابو بكر رجلا من بنى الدَيل' و هو بنى عبد بن عدى' هاديا خريتا' و الخرَيت

[1] *Mudd* plural *Amadād* .A dry measure.
[2] The people of this place were at that time staunch unbelievers. For the reference see Muslim : *Kitāb al-Hajj, bāb al- Targhīb fi Sukna al-Madinah*....

الماهر بالهداية' قد غمس حلفا في آل العاص بن وائل السهمَى' و هو على دين كفار قريش' فأمناه فدفعا إليه راحليتهما' وواعداه غار ثور بعد ثلاث ليال' فأتاهما براحلتيهما صبح ثلاث' وانطلق معهما عامر بن فهيرة والدليل' فأخذ بهم طريق السَواحل-

Narrated by ‘Ā’ishah (R.A), the wife of the Prophet صلى اللّٰهُ عليه وسلم …the Prophet صلى اللّٰهُ عليه وسلم said to Muslims, ‘In a dream I have been shown the place of your migration a land of date palm trees, between two mountains, the two stony track’. So, some people migrated to Madinah and most of those people who had previously migrated to the land of Abassinia, returned to Madinah … ‘Ā’ishah (R.A) added, one day, while we were sitting in Abu Bakr’s house at noon, someone said to Abu Bakr, ‘This is Allah’s Messenger صلى اللّٰهُ عليه وسلم with his head covered coming at a time at which he never used to visit us before.’ Abu Bakr said, ‘May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity.’ So Allah’s Messenger صلى اللّٰهُ عليه وسلم came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu Bakr , ‘Tell everyone who is present with you to go away.’ Abu Bakr replied, ‘There are none but your family. May my father be sacrificed for you, O Allah’s Messenger!’ The prophet صلى اللّٰهُ عليه وسلم said, ‘I have been given permission to migrate.’ Abu Bakr said, ‘Shall I accompany you? May my father be sacrified to you, O Allah’s Messenger!’ Allah’s Messenger صلى اللّٰهُ عليه وسلم said, ‘Yes’ Abu Bakr said, ‘O Allah’s Messenger! May my father be sacrificed for you, take one of these two she-camels of mine.’ Allah’s Messenger صلى اللّٰهُ عليه وسلم replied, ‘ [I will] but with payment.’ So we prepared the baggage quickly and put some [journey] food in a leather bag for them… Then Allah’s Messenger صلى اللّٰهُ عليه وسلم and Abu Bakr reached a cave on Mount *Thaur* and stayed there for three nights. ‘Abd al-Allah bin Abu Bakr who was intelligent and a sagacious youth, used

to stay [with them] over night. He used to leave them before day break so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would [go and] inform them of it. ʻĀmir bin Fuhairah, the freed slave of Abu Bakr, used to bring the milch sheep [of his master, Abu Bakr R.A] to them a little while after nighfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by throwing heated stones in it. ʻĀmir bin Fuhairah would then call the herd away when it was still dark [before day break]. He did the same in each of those three nights. Allah's Messenger صلى اللهُ عليه وسلم and Abu Bakr had hired a man from the tribe of Banu al-Dīl from the family of Banu ʻAbd bin ʻAdī as an expert guide, and he was in alliance with the family of al-ʻĀs bin Wā'il al-Sahmi and he was on the religion of the infidels of Quriash. The Prophet صلى اللهُ عليه وسلم and Abu Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount *Thaur* in the morning after three nights later. And [when they set out], ʻĀmir bin Fuhairah and the guide went along with them and the guide led them along the sea-shore.[1]

Besides this lengthy narration of ʻĀ'ishah (R.A) there are some other narrations in this subject narrated by other women either narrating something about the Prophet's *Hijrah* or something about the *Hijrah* of his *Sahābah*. Some of the examples are:

عنفاطمهعناسماءرضىاللهعنهما:صنعت سفرة للنبى صلى اللهُ عليه وسلم وأبىبكرحينارادالمدينة....

[1]Bukhari *: Kitāb Manāqib al- Ansār ,bāb Hijrat al -Nabī* صلى اللهُ عليه وسلم, *wa Ashābihī.*

Fatimah narrates on the authority of ‘Asmā’ (R.A) that she says, ‘I prepared the [journey] food for the Prophet صلى اللّٰهُ عليه وسلم and Abu Bakr when they wanted [to migrate to] Madinah….’[1]

عن اسماء رضى الله عنها: إنها حملت بعبد الله بن الزبير رضى الله عنهما قالت: فخرجت وأنا متم' فأتيت المدينة فنزلت بقباء' فولدته بها....

Narrated by Asmā’ (R.A) that she had conceived ‘Abd al- Allah bin al-Zubair. She added, ‘I migrated to Madinah while I was at full term of pregnancy and alighted at Qubā’ where I gave birth to him….’[2]

عن عائشة رضى الله عنها أنها قالت: لما قدم رسول الله صلى الله عليه و سلم المدينة وعك ابو بكر وبلال...

Narrated by ‘Ā’ishah (R.A) that when Allah’s Messenger صلى اللّٰهُ عليه وسلم came to Madinah, Abu Bakr and Bilal got fever….[3]

[عن] ام العلاء- امرأة من نسائهم بايعت النبى صلى اللّٰهُ عليه وسلم أخبرته أن عثمان بن مظعون رضى الله عنه طار لهم فى السكنى حين اقترعت الانصار على سكنى المهاجرين قالت ام العلاء: فاشتكى عثمان عندنا فمرضته حتى توفى....

Narrated Umm al-‘Alā’, an Ansari woman who gave the pledge of allegiance to the Prophet صلى اللّٰهُ عليه وسلم that the Ansar drew lots concerning the dwelling of the Emigrants. ‘Uthman bin Maz‘ūn was decided to dwell with them [i.e. Umm al-‘Alā’’s family], ‘Uthman fell ill and I nursed him till he died…. [4]

عن عائشة رضى الله عنها قالت: كان يوم بعاث يوما قدمه الله عزوجل لرسوله صلى اللّٰهُ عليه وسلم فقدم رسول الله صلى الله عليه و سلم المدينة وقد افترق ملأهم' وقتلت سراتهم فى د خولهم فى الاسلام-

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[1] *Idem.*
[2] *Idem.*
[3] *Ibid: bāb Maqdam al- Nabī* صلى اللّٰهُ عليه وسلم *wa Ashābihī (R.A) al- Madinah .*
[4] Bukhari *: Kitāb Manāqib al- Ansār, bāb Maqdam al- Nabī* صلى اللّٰهُ عليه وسلم *wa Ashābihī (R.A) al- Madinah .*

Narrated by ‘Ā’ishah (R.A) that the day of Bu‘āth[1] was a day (i.e.-battle) which Allah caused to take place just before the mission of His Messenger صلى اللّٰهُ عليه وسلم so that when Allah’s Messenger صلى اللّٰهُ عليه وسلم came to Madinah, they [the tribes] had divided [into hostile groups] and their nobles had been killed; and all that facilitated their conversion to Islam.[2]

عن عائشة رضى الله عنها قالت: فرضت الصلاة ركعتين' ثم هاجر النبى صلى اللّٰهُ عليه وسلم ففرضت اربعا تركت صلاة السفر على الأولى-

Narrated by ‘Ā’ishah (R.A) that originally, two *Rak‘āt* were prescribed in every prayer. When the Prophet صلى اللّٰهُ عليه وسلم migrated [to Madinah] four *Rak‘āt* were enjoined, while the journey prayer remained unchanged. [i.e. two *Rak‘āt*].[3]

The was a brief survey about the contents of womens’ narrations found in *Hadīth* literature (especially *Kutub Sittah).* Infact we have bulk of material in this respect scattered in the *Hadīth* works which could be brought under the scores of topics, however, we have highlighted certain fields in which womens’ narrations were more prominent. The analysis of these reports has shown the fields of interest of the Muslim women besides highlighting their role in the early Islamic society at the times when Islam was in its incipient period. It also shows that the women were interested in and joined the campaign started by the Prophet صلى اللّٰهُ عليه وسلم and were conscious enough in forwarding the Message of Islam to the future generations.

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[1] Bu‘āth : A place about two miles from Madinah where a battle took place before Islam between the Ansar tribes of *Al-‘Aus* and *Al- Khazraj*.

[2] Bukhari : *Kitāb Manāqib al-Ansār ,bāb Maqdam al- Nabī* صلى اللّٰهُ عليه وسلم *wa Ashābihī al-Madinah.*

[3] *Ibid: Kitāb Manāqib al- Ansār, bāb mata Arrakhu al- Tārikh.*

The Later Generation: Some *Muhaddithāt* Beyond the Third Century (A.H)

It was not only the ages of the Prophet صلى‌الله‌عليه‌وسلم , *Sahābah* or *Tabi'ūn* that were regarded as golden epochs of the Islamic past with respect to the contribution of women to *Hadīth* but the Mulsim biographers have recorded the activities of fairly large number of women engaged in diverse fields of knowledge in the later periods too. These later periods have not ignored and like the information about the formative periods of Islamic history, the information regarding the later centuries has been of special interest to the Muslim scholars and special efforts were made to compile and retain this wealth of knowledge. Therefore, the biographers have left a powerful source for the history of Muslim women. This information can be reformed to cultivate a systematic approach to the study of women in Muslim history and societies over the centuries. It is a unique literary genre that has been prevalent in Islamic culture from its formative period to the present times. However, again we are bound to choose some of the most prominent figures and that too whose contribution is related to the subject of our research problem. In a centennial survey upto the 9th Islamic century (15th century C.E) we have tried to present a short account of womens' services rendered to the field of *Hadīth*. Let's start with fourth centrury (A.H).

4th century A.H. / 10th century C.E.

1. Samānah bint Hamadan: She was a grand-dauther of Wadāh bin Hassān, a *Muhaddith* of 3rd century *Hijrah* who had his own collection of *Hadīth*. She studied *Hadīth* from her father and acquird mastery over it. Samānah used to deliver lessons on *Hadīth* for the book of her grand- father and has counted prominent persons among her students. Abu'l Qasim Tabarani and Abu Bakr Shāfa'ī have narrated *Hadīth* on her authority.[1]

2. Fatimah bint 'Abd al-Rahman: Also known as Umm Muhammad was a native of Baghdād. She received the knowledge of *Hadīth* from her father. She also taught *Hadīth* and among her students was her nephew 'Abd al-Rahman bin Qasim and his son Abu Salih Ahmad bin 'Abd al-Rahman.[2]

3. Umm Salamah Fatimah bint Abu Bakr: She was a grand-daughter of a well-known *Muhaddith* and one of the compilars of *Kutub Sittah* – Abu Dawūd al-Sajistani. She studied *Hadīth* from her father Abu Bakr 'Abd al-Allah bin Abu Dawūd who was also a reputed *Muhaddith* of his age. She used to deliver lessons on *Hadīth*. Her lessons have been copied by her students Abu'l Qasim - her students who narrated *Hadīth* on Fatimah's authority, provided the witness that he had written down a *hadīth* from her in the house of Abu Ishāq al-Muzki in the year 362 A.H.[3]

4. Amat al-Wahid bint al-Mahāmali (d. 377 A.H): She was a daughter of a distinguished jurist Qadi Abu 'Abd al-Allah Husain bin Ismā'il al- Mahāmali.

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[1] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, pp.440-441.
[2] *Ibid*: p.441 and Ibn Jawzi: *Al-Muntazam* , Da'irat al-Ma'arif al-'Uthmaniyah, Hyderabad Daccan ,1358 (A.H) 1st edition, Vol.6,pp.192-193.
[3] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, p. 442.

Her name was Satitah but she became more famous by her surname Amat al-Wahid. She was a scholar of great repute and had no equal in knowledge, piety and excellence of conduct in her times. She was a noted jurist of the Shāfa'i school of law and a *Muftiyyah* in Baghdād. Amat al-Wahid together with Abu 'Ali bin Abu Huriarah used to give *Fatwa*. She also excelled in the field of *Hadīth* and had received the knowledge of *Hadīth* from the reputed authorities of her time like from her father, from Ismā'il bin 'Abbas al-Warāq, 'Abd al-Ghāfir bin Salāmah al-Himasi, Abu'l Hasan Misri, Imam Hamzah al-Hashmi and from many others. Amat al-Wahid also taught *Hadīth* and her students copied *ahadīth* on her authority. Khatib Baghdādi - a world renowned scholar of 5th century A.H, received her narrations through a link of Hasan bin Muhammad al-Khalāl. She was a brilliant lady who besides *Hadīth* mastered many other branches of Islamic knowledge like Qur'ān, *Fiqh,* Laws of inheritance, Arabic grammar etc.[1]

5. Amat al-Salām bint Qadi Abu Bakr (d.390 A.H): Surnamed as Umm al-Fath. She learned *Hadīth* and gained a reputation as one of the most distinguished *Muhaddithah* of her time. Amat al-Salām studied *Hadīth* with Ismā'il bin Baslāni and Muhammad bin Husian. She had many important men among her students like Azhari, Tanūkhi, Husain bin Ja'far Salamāsi, Muhammad bin Ahmad Narsi, Abu Khazim, Abu Ya'la Muhammad. The above mentioned students of Amat al-Salām transmitted her narrations to Khatib Baghdādi. They had a great regard for her and acknowledged her excellence.[2]

[1] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, pp.442-443 and Ibn Jawzi: *Al-Muntazam,* Vol.7, pp.138-139.
[2] Khatib Baghdādi: *Tārīkh Baghdād* , Vol.14, pp. 443-444.

6. Jum‘ah bint Ahmad: Surnamed as Umm al-Husain was a native of Nisāpur later she migrated to Baghdād where she taught *Hadīth*. She had great passion for learning *Hadīth* and studied from a number of *Muhaddithīn* like Abu ‘Amr bin Hamadan, Abu Ahmad Hafiz, ‘Abd al-Allah bin Muhammad Razi, Bashr bin Muhammad and Abu Bakr Tirāzi. Jum‘ah had a number of students. Among them were Abu Muhammad al-Khalāl, ‘Abd al-‘Aziz bin ‘Ali al-Azji and Abu Hassain Muhammad al-Sharūti who studied *Hadīth* from her. They also transmitted her narrations to Khatib Baghdādi. The reputed scholar Abu Hamid al-Isfirāyini honoured her and paid due regards to her.[1]

7. Fatimah bint Hilal al-Karji: Also known by her surname Umm Farj. She was a native of Baghdād and was a devout lady. She had received the knowledge of *Hadīth* from her father Abu ‘Amr bin Samāk and from Abu Bakr al-Shafa‘ī - a well-known *Muhaddith*. One of her students was Khatib Baghdādi. Khatib paid great tribute to her and acknowledged that she was truthful.[2]

8. Fatimah bint Muhammad al-Sairafi: Fatimah was also a prominent *Muhaddithah* of this century. She studied *Hadīth* from her father. Although Khatib Baghdādi could not hear her directly yet another *Muhaddith* and an immediate student of Fatimah - Abu Tahir Muhammad has transmitted Fatimah’s narrations to him. Khatib has attested her credibility by saying that she was *Thiqah* (trustworthy).[3]

[1] Khatib Baghdādi: *Tārīkh Baghdād* , Vol.14, p.444.
[2] *Ibid*: p.445.
[3] *Idem*.

9. Muniyyah al-Kātibah: A slave-girl in Abbasid period who had great interest in learning. She studied *Hadīth* from Abu Tayyib Muhammad bin Ishaq. ‘Ubaid al-Allah bin Husain al-Anbāri was among her students.[1]

10. Tahirah bint Ahmad (359-436 A.H): She was also one of the prominent *Muhaddithah* and had great interest in learning *Hadīth*. She studied *Hadīth* from many great *Muhaddithīn*, Abu Muahmmad bin Masi, Mukhlad bin Ja‘far Bāqarhi, Abu’l Hasan bin lu’lu’, Abu Bakr bin Ismā‘īl Warāq, Abu’l Husain bin Bawāb, from her father Ahmad bin Yusuf and others. Khatib Baghdādi was among her students and has narrated *Hadīth* on her authority. She also managed various note books of *Hadīth*.[2] *

5th century A.H / 11th century C.E.

1. Karimah bint Ahmad al-Marwaziyyah (d. 463 A.H): One of the most distinguished figures among the scholars of 5th century was Karimah bint Ahmad. A world reputed *Muhaddithah* of this age born in the town of *Marw* (Central Asia). She did not marry and dedicated her whole life to the study of *Hadīth*. In the course of her studies she was accompanied by her father on her travels. She went to *Bait al-Maqdis* and then to Makkah thereof she resided permanently in Makkah [3] and started to give lectures on *Hadīth*. She was considered as one of the foremost authority on the text of *Sahīh Bukhari* because of the excellence of her source and authenticity. Karimah studied

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[1] *Ibid*: pp.441-442.
[2] KhatibBaghdādi: *Tārīkh Baghdād*, Vol.14,p.445.
* For further study about the *Muhadithat* of this century see Khatib Baghdādi’s *Tārīkh* Baghdād, Ibn Jawzi’s *Sifat al-Safwah* and *Al-Muntazam* , Safadi’s *Al-Wāfi*, Hafiz Dhahbi’s *Siyar A‘lām* etc.
[3] Dhahbi: *Siyar A‘lām*, Vol.18, p. 234.

Hadīth from the reputed authorities of her age. She acquired the knowledge of *Sahīh Bukhari* from Abu'l Haytham al-Kushmihaini and also studied *Hadīth* with Zahir bin Ahmad al-Sarkhsi and 'Abd al-Allah bin Yusuf al-Isbahani.[1] She taught *Sahīh Bukhari* to her students on innumerable occasions. [2] Karimah's version of *Sahīh Bukhari* has got a specific place and an equal status among other trustworthy versions of *Sahīh Bukhari* collected by Ibn Hajr for his well-known commentary on *Sahīh Bukhari* - Fath al-Bārī.[3] Therefore, she figures as a central point in the transmission of this seminal text of Islam. Karimah was very careful in transmitting *Hadīth*. She had her own manuscript and whenever a student copied *ahādith* from her, she used to compare that with her original copy.[4] There were a number of *Imam*s among her pupils like Khatib Baghdādi who had learned *Sahīh Bukhari* from her during the days of *Hajj.*[5] Other reputed scholars who learned from her were Ibn Muttalib al-Sam'āni and Abu Talib Zaynabi.[6] Some other *Muhaddithīn* who narrated *Hadīth* from Karimah were Abu'l Ghanā'im al-Nasri, Muhammad bin Barakāt al-Sa'īdi, 'Ali bin al-Hussain al-Farrā','Abd al-Allah bin Muhammad, Abu'l Qasim 'Ali bin Ibrahim al-Nasib and others.[7]

2. Khadijah bint Musa (d.437 A.H): Khadijah was another prominent *Muhaddithah* of 5th century. She was famous by the name of Bint al-Baqāl (the daughter of Baqāl). She learned *Hadīth* from Abu Hafas bin Shaheen. She used to give lectures and was named as *Wā'izah* (female preacher). Khatib Baghdādi

[1] *Ibid*: P. 233.
[2] *Idem*.
[3] Ibn Hajr: *Fath al-Bārī*, Vol.1, pp.5-6.
[4] Dhabhi: *Siyar A'lām,* Vol. 18, pp. 233.234.
[5] *Ibid*:P.233.
[6] Ibn Jawzi: *Al-Muntazam,* Vol. 8. p. 270.
[7] Dhahbi: *Siyar 'Alām,* Vol.18. p.234.

studied *Hadīth* with her. He acknowledged Khadijah's reliability by saying that she was trustworthy, truthful and a learned woman.[1]

3. Jabrah al-Sawdā' (d.446 A.H): A freed-slave of Abu'l Fath Muhammad bin Ahmad was another *Muhaddithah* who received the knowledge of *Hadīth* from a teacher of Khatib Baghdādi, Ibn Mutim. She excelled in learning and learned the authentic knowledge of *Hadīth*. Many comtemprary scholars of Khatib learned *Hadīth* from her.[2]

4. Satitah bint Qadi ibn Abu 'Amr (d. 447 A.H): She was also a distinguished figure among the *Muhaddithāt* of the 5th century. She studied *Hadīth* from Abu'l Qasim 'Amr bin Muhammad. Khatib Baghdādi was also among her students and has copied *ahādith* from her. Khatib acknowledged that she was a truthful and a learned woman.[3]

5. Khadijah bint Muhammad (d. 460 A.H): She was famous by the name of Shahijāniyyah. She was a learned women and studied *Hadīth* with Abu'l Husain bin Sam'ūn. Khatib has also studied *Hadīth* under her tutelage and has copied *ahādith* from her. Khatib Baghdādi says about her that she was a devout and a truthful woman.[4]

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[1]Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, p.446 and Ibn Jawzi: *Al-Muntazam,*Vol.8.p.128.
[2] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, p. 446.
[3] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, p. 446 and Ibn Jawzi: *Al-Muntazam,* Vol.8. p.168.
[4] Khatib Baghdādi: *Tārīkh Baghdād*, Vol.14, pp.446-447 and Ibn Jawzi: *Al-Muntazam,* Vol.8 p.251.

6. Hamdah bint Wathiq (d. 466A.H): She was a native of Baghdād and was an excellent orator and therefore, she was famous by the name of *Wā'izah.* She had a great passion for learning *Hadīth*. She used to attend the lectures of Abu'l Qasim bin Samarqand – a reputed *Muhaddith* of Baghdād. She also received the knowledge of *Hadīth* from Abu Bakr Ahmad bin 'Ali Halawani. It is said that the eminent scholar Ibn Sam'ani narrated on Hamdah's authority.[1]

7. Malakah bint Dawūd (d. 500 A.H): She was one of the learned women of her age. Born in Iran, she travelled much for pursuing the knowledge of *Hadīth*. She went to Egypt to hear *Sunan al-Shafa'ī* from Abu Ibrahim Ahmad bin Qasim. She also travelled to Makkah to study *Hadīth* with Karimah bint Ahmad (whom we have earlier mentioned). Thereafter, she inhabited in Damascus where she used to teach *Hadīth*. Ibn 'Asākir and his teacher Abu'l Farj al-Sawri were among Malakah's students. Ibn 'Asākir while narrating a *hadīth* from her writes "It was informed to me by '*Ālimah* [the learned] Malakah bint Dawūd…."[2]

8. Fatimah bint 'Ali (d.480 A.H): She was celebrated not only for her piety and her mastery of calligraphy, but also for her knowledge of *Hadīth*. She studied *Hadīth* with Abu 'Umar Mahdi and others. Some of the teachers of Ibn Jawzi were among her students, they narrate *ahadīth* on her authority.[3]

9. Zaynab bint Hasan (d.439 A.H): She was also one of the *Muhaddithāt* of 5th century who received the knowledge of *Hadīth* from Abu Talib Muhammad

[1] Safadi*: op.cit*., Vol.13,p.165.
[2] Ibn 'Asākir: *op.cit.,* Vol.74, p.95.
[3] Ibn Jawzi: *Al-Muntazam,* Vol.9, p.40.

bin Ibrahim. ‘Abd al-Wahāb al-Anmāti and Abu Nasr Ahmad bin ‘Umar al-Isbahāni have narrated *ahādith* on her authority.[1]

10. **Rābi‘ah bint Mahmud (d. 507 A.H):** Surnamed as Umm al- Mughith was a native of Isbahan. She was the aunt of a prominent scholar Abu Nasr Mahmud bin Fadl and was herself a learned, truthful and devout lady. She studied *Hadīth* from Sa‘īd bin Ahmad al-‘Ayyar, Ahmad bin Fadl al- Barqāni and ‘Ā’ishah bint Hasan al-Warqāni. Among her students were ‘Abd al-Wahāb al-Anmāti, Abu Mansur bin al-Jawaliqi, Muhammad bin Nasir, ‘Umar bin Zafar al-Mazli.[2]*

6th century A.H /12th century C.E.

1. Shuhdah bint Abu Nasr Ahmad al- Ibari (d.574 A.H): Shuhdah bint Abu Nasr, surnamed *Fakhr al-Nisā’* (the glory of women-hood) and *Kātibah* (the female scribe), sprang from a family established at Dinawar, but she was born at Baghdād where she also died. By her learning she acquired an extensive reputation and ranked among the best scholars of the age, she wrote beautifully and instructed a great number of students in the *Hadīth*, which she had received from the highest authorities, “Thus connecting the *Muhaddithīn* of the rising generation with those of the past”.[3] Shuhdah became the world renowned authority on *Hadīth* and was noted for the quality of her *Isnād*. Because of her

[1] Safadi: *op.cit*., Vol. 15, p. 64.
[2] *Ibid:* Vol. 14, p.53.
*For further study about the *Muhaddithāt* of this century see Ibn Jawzi: *Muntazam* and *Sifat al-Safwah*, Ibn ‘Asākir: *Tārīkh Damashaq* , Safadi : *Al-Wāfi*, Ibn ‘Imād Hanbali: *Shadhrāt al-Dhabab* etc.
[3] Ibn Khallikan: *op.cit*., Vol.2, pp.435-436.

excellent *Isnād*s authenticating her *Hadīth*, she attracted a large number of listeners. She was also called *Musnidat al-Irāq*, the Iraqi authority.[1]

Tarād bin Muhammad al-Zaynabi – a reputed authority of his age, was a teacher of Shuhdah, in his tutlage she gained much of her knowledge of *Hadīth*.[2] She also studied *Hadīth* with Ibn Sirāj, Abu'l Khattāb Nasr bin Ahmad, Abu 'Abd al-Allah Husain bin Ahmad, Abu'l Hasan 'Ali bin Hasan, Abu'l Husain bin 'Abd al-Qadir, Fakhr al-Islam Abu Bakr Muhammad bin Ahmad al-Shāshi.[3] Ibn Jawzi has praised Shuhdah in better words "She lived her life in her home and in the company of scholars and for year together *Hadīth* was learned from her…."[4]

2. **Zaynab bint al-Sha'ri (d. 524-615 A.H):** Zaynab the daughter of al-Sha'ri, called also Hurrah, and surnamed Umm al-Muw'ayyad, was the daughter of of Abu'l Qasim 'Abd al-Rahman, a native of Jurjan an inhabitant of Naysapur, who was generally known by the surname of al-Sha'ri. Zaynab was a woman of great learning. She met and studied under a number of persons, eminent for their learning and from whom she obtained *Ijāzah*s (certificates) authorizing her to teach the knowledge which she had acquired under their tution. Among those from whom she took lessons were Abu Muhammad Isma'il bin Abu'l-Qasim – the Qur'ān reader and a native of Naysapur, Abu'l Qasim Zahir al-Shahhami and Abu Bakr Wajih al-Shahhami – the sons of Abu Tahir, 'Abd al-Mun'im al-Qushayri, Abu'l-Futūh 'Abd al-Wahāb, Ibn Shah al-Shadiyaikhi. She received also *Ijāzah*s to teach from the Hafiz 'Abd al-Ghāfir al-Farisi, the very learned

[1] Safadi: *op.cit.*, Vol.16.p.190.
[2] Ibn Jawzi: *Al-Muntazam*, Vol.10, p.288.
[3] Safadi: *op.cit.,* Vol.16, pp. 190-191.
[4] Ibn Jawzi: *loco.cit.*

al-Zamakhashari, author of the *Kashshāf*, and other masters of learning. Her *Ijāzah*s was sought after by men like Ibn Khallikan.[1]

3. **Tajanni Umm ‘Atab al-Wahbanniyyah (d. 575 A.H):** She was a slave by origin and was manumitted by Abu’l Makārim Ibn Wahbān but she gained much reputation for her learning and was considered the authority on *Hadīth*. She is said to cut-off superior chains of transmissions as she was the last who heard *Hadīth* from Tarād al-Zaynabi and Ibn Talhah al-Na‘āli. Her knowledge of *Hadīth* has greatly benifitted the people as she imparted this education extensively to a wide number of students. Among her students were Abu Sa‘d Sam‘āni, Shaikh Muwaffaq, Bahā’ ‘Abd al-Rahman , Nāsin bin Najm Hanbali, ‘Abd al-Rahim Qarshi, ‘Umar bin ‘Abd al-‘Aziz bin Naqid, ‘Abd al-Salām bin ‘Abd al-Rahman, Abu’l Fatūh Nasr bin Hasri, Hibbat al-Allah bin Hasan, Sayidah bint ‘Abd al-Rahim Suharwardi, Muhammad bin ‘Abd al-Karim, Zahrah bint Hadir, Fakhr al-Nisā’ bint Wazir Muhammad bin ‘Abd al-Allah, Yusuf bin Yahya Bazaz , Abu’l Walid Mansūr bin ‘Abd al-Allah, Ibrahim bin Khair, Yahya bin Qumairah and others. Also Ibn Dubaithi said that Tajanni permitted him to transmit her *Hadīth*.[2]

4. **Khadijah bint Ahmad (d. 570 A.H):** Surnamed as Fakhr al-Nisā’ (the glory of womanhood) was also a prominent *Muhaddithah* of 6th century and was a devout and pious lady. She studied *Hadīth* from her father and from Abu ‘Abd al-Allah Husain al-Na‘āli and acquired a sound and authentic knowledge of

[1] Ibn Kallikan: *op.cit.*,Vol.2, pp.357-358 and Safadi: *op.cit.,* Vol.15, pp.65-66.
[2] Safadi: *op.cit*.,Vol.10, p.379.

Hadīth. She transmitted the information she acquired perfectly and a large group of students have transmitted *Hadīth* on her authority.[1]

5. **Shukr bint Abu'l Farj Isfira'ini (d. 551 A.H):** A *Muhaddithah* of great repute, surnamed as Amat al-'Aziz, a teacher of well-known historian Ibn 'Asākir – the author of *Tārīkh Damashaq*. She received the knowledge of *Hadīth* from her father and from Abu Nasr Ahmad bin Muhammad al-Turaythithi. Her knowledge of *Hadīth* was authentic and according to the standards of *Hadīth* transmission. Ibn 'Asākir has learned *Hadīth* from her and he has also copied some of her narrations.[2]

6. **Bilqis bint Sulaiman (d. 517-592 A.H):** Surnamed as Khatun was a native of Isbahan. She was a well-known figure of learning in 6th century. She studied *Hadīth* from the reputed scholars of her age – Fatimah al-Juzdhaniyah, Sa'īd bin Abu'l Rajā' and Husain bin 'Abd al-Malik al-Khalāl. A large group of people have learned *Hadīth* from her. Yusuf bin Khalil and other have transmistted *Hadīth* from her.[3]

7. **Taj al-Nisā' bint Rustum (d. 610 A.H) :** Taj al-Nisā' surnamed as Umm Aiman *Wā'izah* was a distinguished, learned and devout *Muhaddithah* of 6th century. She received lessons on *Sahīh Bukhari* from Abu'l Waqt and also learned *Hadīth* from Abu Talib bin Khadir. Furthermore, she also received the *Ijāzah*s from Abu Mansur al-Qazaz, Abu'l Qasim bin Samarqandi and a group of scholars of her generation to transmit their learning. She was a native of

[1] Safadi: *op.cit*., Vol.13, pp. 297-298.
[2] Ibn 'Asākir: *op.cit.*, Vol.73 ,pp.180-181.
[3] Safadi: *op.cit*.,Vol. 10, p.287.

Baghdād but later on she stayed in Makkah and was considered *Shaikhat al-Haram* – the chief scholar of Makkah. Muhibb al-Din Ibn Najjār says that he met her in Makkah and also learned from her.[1]

8. **Jawharah bint Hibbat al-Allah (d. 604 A.H):** She was a native of Baghdād and used to preach the message of Islam. She associated with Shaikh Abu'l Najib and learned *Hadīth* together with him. She was always preoccupied with learning and worship. Jawharah had learned *Hadīth* from a reputed *Muhaddith* Abu'l Waqt and also used to teach *Hadīth*. Muhibb al-Din ibn Najjār has studied *Hadīth* from her and has also copied her narrations. He acknowledged Jawharah and said that she was pious and truthful in narrating *Hadīth*.[2]

9. **'Atikah bint Abu'l 'Alā' (d.609 A.H):** She was a native of Hamadan. She had much passion for learning *Hadīth* and had learned a large portion of her knowledge of *Hadīth* from Abu'l Waqt. She had also studied from others. She was too ambitious to spread the knowledge she had learned from her teachers. Later on she went to Baghdād where she related *Hadīth* extensively. Muhibb al-Din was among her students and has copied *Hadīth* from her. She was also a pious lady and died while she was in prostration.[3]

10. **'Ā'ishah bint Ismā'il al-Zubaidi (d. 614 A.H):** 'Ā'ishah bint Ismā'il surnamed as Mahdiyyah was among the learned women of her age. She used to organize lectures in Baghdād. She had received the knowledge of *Hadīth* from Ahmad bin Bunaimān, Yahya bin Muwhūb, Muhammad bin Ahmad bin Zahiri

[1] Safadi: *op.cit*.,Vol. 10, p.374.
[2] *Ibid*: Vol. 11, p.226.
[3] *Ibid:* Vol.16, p.561.

and others. Muhibb al-Din Ibn Najjār has studied *Hadīth* from her and has also copied from her. He acknowledged that she was truthful in relating *Hadīth*.[1]

7th century A.H / 13th century C.E.

1. Zaynab bint Makki al-Harrani (d. 688 A.H): Surnamed as Umm Ahmad was among the most prominent luminaries of 7th century *Hijrah*. She possessed the best quality of *Sanad* among the women of her age and greatly disseminated the knowledge of *Hadīth* which she had learned from her teachers. For decades she taught *Hadīth*, it is said that she delivered lectures on *Hadīth* for more than sixty five years. Moreover, she taught and transmitted orally the whole of *Musnad* of Imam Ahmad bint Hanbal, (which comprise more or less 28,000 *ahādith*), the largest known collection of *Hadīth*. She too was a pious and devout soul. Zaynab studied *Hadīth* from many great authorities of *Hadīth* of her age e.g. Hanbal, Abu'l Majid al-Karābisi, Shamas al-'Attār and Sitt al-Katabah. However, she learned a great deal of knowledge of *Hadīth* from Ibn Tabarzad. She also boasted of a large number of *Ijāzah*s from learned contemporaries e.g. Ibn Sakinah, As'ad bin Sa'īd, 'Afifah al-Fārqāniyyah, Abu'l Majid Zahir al-Thaqafi to transmit their learning. She counted many important men among her students e.g. Abu 'Abd al-Allah al-Barzāli and his grand-son - Abu Muhammad, Abu 'Umar bin Hājib, Ibn Shaqiqah, al-Dumyāti, Sa'd al-Din al-Harithi, Zain al-Din al- Fārqi, Ibn Zarrād, Mizzi, Qutub al- Din 'Abd al-Karim. Safadi, (d.764 A.H) the author of *Al-Wāfi* – a biographical dictionary from whom the refrences for Zaynab's contribution to *Hadīth* has

[1] Safadi: *op.cit*., Vol.16, p.605.

*For further study about the *Muhadithāt* of 6th century see Ibn 'Imad Hanbli: *Shadhrāt Dhahab*, Ibn 'Asakir :*Tārīkh Damashaq*, Safadi: *Al-Wāfi*, Ibn Jawzi: *Al-Muntazam* etc.

been cited, has also learned *Hadīth* from her. Also her lectures attracted a large crowd of students.[1]

2.Zaynab bint 'Umar (d.699 A.H): Also known as Umm Muhammad bin Zaki al-Din al-Damashqi a devout, pious and truthful lady was one of the prominent *Muhadithah* of this century and was a unique lady of her age. She propagated enthusiastically the knowledge of *Hadīth* she had learned under the tution of great authorties. She also received the *Ijāzah*s certifying that she had studied from them and that she could further transmit their learning. Her teachers who had granted her *Ijāzah*s were Al-Mu'ayyad al-Tūsi, Abu Rūh al-Harawi, Zaynab al-Sha'riyah (mentioned in the *Muhaddithāt* of 6th century A.H), Ibn al-Saffār, Abu'l Baqā' al- 'Akbari, 'Abd al- 'Azim bin 'Abd al-Latif al-Sharābi and Ahmad bin Zafar. Zaynab has delivered lectures on *Hadīth* at Ba'albak and Damascus. The world-renowned scholar Shams al-Din Dhahbi (d.748A.H) was among her students who received the lessons of *Sahīh Bukhari* from her. He has also learned many other collections of *Hadīth* from her. Another reputed scholar is Mizzi who was also among her students and has learned *Hadīth* from her. Others who learned from her were Abu'l Husain al-Yunayni and his children and relatives, Ibn Abu'l Fatah and his two sons, the youngest son of Mizzi, Ibn al-Nablisi, Barzāli, Abu Bakr al-Rahbi and Ibn al-Muhandis.[2]

3. Khadijah bint Yusuf (d.699 A.H): Surnamed as Amat al-'Aziz a native of Baghdād, known by the name of *Wā'izah* was a learned woman. Her father strived for her education when she saw her distingushed intelligence. She was trained in many branches of knowledge and excelled in the fields of *Hadīth*, Qur'ān, calligraphy, Arabic grammer etc. She used to preach among women. She had studied *Hadīth* from Ibn Shirazi, Ibn Lattyyi, Ibn Muqir and Karimah

[1] Safadi: *op.cit*., Vol.15, pp.67-68.
[2] Safadi: *op.cit*., Vol.15. p. 66.

bint Ahmad. Moreover, she also learned *Hadīth* in Egypt from ‘Ali bin Mukhtār al-‘Amiri and Ibn Jummaizi. She travelled widely in pursuit of the propogation of *Hadīth* and delivered lectures in Damascus, ‘Alā’ and Tabuk. Shams al-Din Dhahbi has learned from her.[1]

4. Habibah bint Shaikh Abu ‘Umar al-Madasi (d.674 A.H): Surnamed as Umm Ahmad, wife of Imam Taqi-al-Din Muhammad al-Marātabi studied *Hadīth* from Hanbal and Ibn Tabarzad. She also received *Ijāzah*s from Ibn Sukainah and ‘Ā’ishah bint Ma’mar and a group of *Muthaddithīn* to transmit their learning. She was a pious and devout woman and was eager to diffuse the message of Islam. She used to teach women. Men have also learned *Hadīth* from her. Al-Dumyati, Ibn al-Khabbāz, Ibn al-Zarād, Ibn al- ‘Attar and other *Muthaddithīn* have transmitted *Hadīth* from her.[2]

5. Shamiyyah bint Muhaddith Abu ‘Ali Hasan (d.685 A.H): Surnamed as Amat al-Haqq was a unique authority of her times, a venerable *Muhaddithah* who attained the epithet of *Musnidah* (transmitter of a collection of *Hadīth*). She learned the knowledge of *Hadīth* from Hanbal, Ibn Tabarzad, ‘Abd al-Jalil, Ibn Manduyah, from her grand-father and from a group of other *Muhaddithīn*. She took an active part in the dissemination of *Hadīth*. She travelled widely and taught *Hadīth* in Damascus, Egypt, and Shaizar. Innumerable people have transmitted *Hadīth* on Shamiyyah’s authority including the following *Muhaddithīn* - al-Dumyati, al-Harithi, Ibn al-Zarād, Ibn Barzāli.[3]

[1] Safadi: *op.cit.*, Vol.13 , pp. 296-297.
[2] *Ibid:* Vol.11, pp.303-304.
[3] *Ibid*: Vol.16, pp. 89-90.

6. Sayyidah bint Musa (d. 695 A.H): Surnamed as Umm Muhammad, a native of Egypt was another pious and venerable *Muhaddithah*. She had great fame among the students even among the celebrities of *Hadīth*. Students from the far-off lands came to learn *Hadīth* from her. Hafiz Dhahbi said that he longed to meet Sayyidah and for that purpose he travelled to Egypt but before he reached there she died and thus he could not meet her. Sayyidah had received *Ijāzah*s from well-known *Muhaddithīn* like Abu'l Hasan 'Ali bin Hubal, Abu Muhammad bin al-Akhzar, Sulaiman al-Musili, Ahmad bin al-Dabīqi, 'Abd al 'Aziz bin Manina and many other *Muthaddithīn* to transmit their learning. She also learned a collection of *Hadīth* from Mismar bin al-'Uwais. She was the lone authority to transmit from the above mentioned *Muthaddithīn* in her times.[1]

7. Harmiyyah bint Tamām (d.691 A.H): A native of Damascus, surnamed as Umm Muhammad al-Salamiyyah was a devout *Muhaddithah*. She received *Ijāzah*s from another great *Muhaddithah* 'Ayn al-Shams al-Thaqfiyah and from many others to transmit their learning. Many great *Muhaddithīn* have studied *Hadīth* from her like Barzāli, Ibn Sayyid al-Nās, Saikh Kamal al-Din Muhammad and numerous others.[2]

8. Sitt al-Ahl[3] bint Nāsih Alwan (d.703 A.H): Surnamed as Umm Ahmad, a native of Ba'lbak resided in Damascus, was a distinguished scholar of the 7th century, a teacher of Hafiz Dhahbi. She too has attained the epithet of *Musnidah*. She studied *Hadīth* with a great *Muhaddith* Bahā' 'Abd al-Rahman and gained much of her knowledge of *Hadīth* from him. She was the sole

[1] Safadi: *op.cit.,* Vol.16, p.65.
[2] *Ibid*: Vol. 11 , pp. 343-344.
[3] Lady of the family.

transmitter of many collections of *Hadīth* and was a unique authority of her age. She played a great role in the dissemination of *Hadīth*, this is revealed to us by the fact that she was always occupied by the visits of *Muhaddithīn* of her age. Even Hafiz Dhahbi has transmitted much on Sitt's authority.[1]

9. Zaynab bint Sulaiman al-As'ardi (d. 705 A.H): She was a native of Damascus but later she moved to Egypt where she spent the rest of her life. She received the lessons of *Sahīh Bukhari* from renowned *Muhaddithīn* - Zubaidi, Shams al-Din Ahmad Bukhari, Ibn Sabah, 'Ali bin Hajjāj and from Karimah. Moreover, numerous *Muhaddithīn* have conferred their *Ijāzah*s to Zaynab to transmit their learning. Hafiz Dhahbi too has studied *Hadīth* from her.[2]

10. Sitt al-Wazurā'[3] bint Qadi Shams al-Din 'Umar al-Manja (624-717 A.H)[4]: She was also called Wazirah and surmaed as Umm 'Abd al-Allah, commanded an authority on *Hadīth*. A pious and venerable *Muhaddithah* revered by the epithet of *Musnidat al-Waqt* (the *Musnidah* of her age). She travelled to Egypt to pursue learning and went on the *Hajj* pilgrimage twice. She received the knowledge of *Hadīth* from authentic and renowned sources of her times. She was called the farmost *Muhaddithah* of her age because she was the last person to have heard *Hadīth* from a superior source. She studied *Sahīh Bukhari* and *Musnad Shafa'ī* from 'Abd al-Allah bin Zubaidi and also studied two other collections of *Hadīth* from her father. Sitt al-Wuzarā' out-lived all her

[1] Safadi: *op.cit*., Vol.15, p.116.
[2] Safadi: *op.cit*., Vol.15, p.67.
[3] Lady of ministers.
[4] Though she has been mentioned by Ibn Hajr in the *Muhaddithāt* of 8th century A.H. because her death took place in 8th century but most of her contribution belong to 7th century A.H therefore, as mentioned earlier, we mentioned her in the *Muhaddithāt* of 7th century.

male colleagues. She was the last authority who orally transmitted the *Musnad Shafa'ī* and was last among women who transmitted from Ibn Zubaidi. Therefore, the link to her was considered very prestigious. Hafiz Dhahbi has learned *Musnad Shafa'ī* from her. She also repeatedly transmitted the text of *Sahīh Bukhari* both in Damascus and Egypt. Among the teachers of Ibn Hajr are many who had learned *Hadīth* from Sitt al-Wuzarā'[1]. A number of people – both men and women heard *Hadīth* collection from Sitt al-Wuzarā', prominent among them are al-Wāni, Ibn Muhibb, Fakhr al-Din al-Misri, Salah al-Din al-'Alā'ī, Ibn Qadi al-Zabdāni.[2] *

The period of 8th and 9th Islamic centuries (Medieval period) is a glorious period in the whole Islamic history especially the service rendered to the field of *Hadīth* is remarkable. The development and the expansion of different Islamic sciences and the abundance of the contribution of renowned Islamic scholars in these two centuries can't be compared with any other century. It is because of the literary importance of these two centuries, scholars have dedicated their works to pendown the biographies and contribution of the notable personalities of this age. This age is also particularly rich in female representatives of Islamic sciences because the number of learned women increased dramatically. Their participation in the field of knowledge in these two centuries is unparalled from the period of *Tabi'āt*.

In Ibn Hajr's centenary collection – *Al-Durar al-Kāminah* only, there is mention of one hundred and ninety one women who died during the 8th Islamic

[1] See e.g. Ibn Hajr: *Fath al-Bāri*. Vol.1, p.5.
[2] Safadi: *op.cit*.,Vol.15, p.117 and Ibn Hajr: *Al-Durar al-Kāminah* ,Vol.2, p.129. Sakhawi: *Al-Daw' al-Lāmi',* Dar al-Kutub Islami, Cairo, n.d. Vol.12, p.81.

*To know about the *Muhaddithāt* of this century see Ibn 'Imad: *Shadhrāt al-Dhahab*, Safadi: *Al-Wāfi*, Ibn Jawzi: *Al-Muntazam* etc.

century. Their short biographical notices have been given, most of whom are *Muhaddithāt*, and under many of them the author himself had studied. Some of these women were acknowledged as the best *Muhaddithāt* of the period. Besides Ibn Hajr's work we have many other sources for this century.

For the 9th Islamic century, though we have many sources but 'Abd al-Rahman Sakhawi's (d.902 A.H) *Al-Daw' al-Lāmi'* is more subtle and voluminous. He followed the example of his teacher Ibn Hajr and composed a biographical dictionary of eminent persons who died during the nineth Islamic century. He has dedicated one whole volume for the section of women scholars of 9th century mentioning one thousand and seventy five of them. Notable scholars are among the women in Sakhawi's work. A good number of them were *Muhaddithāt*. Among these *Muhaddithāt* are many from whom the author received an *Ijāzah* certifying that he had studied from them and many of them taught his teacher (Ibn Hajr), some of them were his pupils.

We marvel, while reading these biographical work at the number of women to whom the authors have dedicated articles. In short, these two sources provide enough material to know about the socio-religious and economic history of Muslim women in medieval period. However, it is very much impossible to mention all the *Muhaddithāt* of these two centuries.[1] Let us mention some of the luminaries.

8th Century A.H / 14th Century C.E.

1. **Jawairiyyah bint Ahmad (704-783 A.H)**: She was an out standing figure among the *Muhaddithāt* of 8th century. She studied a range of works on *Hadīth*

[1] For a extensive reading about these *Muhaddithāt* see Ibn Hajr's *Al-Durar al-Kāminah* 4 volumes in which women entries are interspersed alphabetically and Sakhawi's : *Al-Daw' al –Lāmi'*. Vol.12.

including *Sahīh Bukhari ,Sahīh Muslim, Nasa'ī* and *Musnad Dārmi* under the prominent scholars of her age, both male and female like Sitt al-Wuzarā', Sharief Musa, Ibn al-Shahnah, 'Ali bin 'Isā and many other reputed scholars were among her teachers. She painstakingly transmitted the collections of her *Hadīth* to her students and the circle of her students was very large. The prominent scholars have mentioned her name among their teachers. Ibn Hajr acknowledged her learning and said, "Some of my own teachers and many of my contemporaries, attended her discourses".[1]

2. **Zaynab bint Ahamd (646-740 A.H):** She was the second prominent *Muhaddithah* of this century, usually known as Bint al-Kamāl – the daughter of Kamāl, a native of Jeurasalem, a venerable *Muhaddithah* who attained the epithet of *Musnidah*. She had great passion for learning *Hadīth* and had studied *Hadīth* from reputed scholars of Baghdād, Cairo, Alexendria, Haran, Halb and Syria. Among them were Ibrahim bin Khalīl, Muhammad bin 'Abd al-Hādi, Yusuf bin Khalīl, 'Isā bin Salāmah, Sibt al-Salafi, Zaki Mundhari, Rashid bin Muslim. Moreover, she had received *Ijāzah*s of numerous scholars of Baghdād to transmit their learning. Hafiz Dhahbi said that she was a sole narrator of 'a camel load' of collections of *Hadīth* which she had acquired by receiving *Ijāzah*s. She in turn narrated *Hadīth* extensively and the fame of her lectures was to the extent that students flocked to hear her and learned the lessons of important *Hadīth* books. Sometimes she was occupied by the students for the major part of her day. Ibn Hajr has greatly praised her and said that her death led to the diminishing of the quality of transmission of 'a camel load' quantity of *Hadīth* for people. Zaynab was the last narrator who related *Hadīth* from Sibt al-Salafi and from a number of other authorities from whom she had received

[1] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.1, pp.554-545.

*Ijāzah*s. She has counted many great men among her students. Safadi received an *Ijāzah* from her to transmit her learning in the year 729 A.H. in Damascus.[1]

3. **Sitt al-'Arab bint Muhammad (d.767 A.H):** A grand-daughter of a reputed *Muhaddith* Fakhr Ibn Bukhari. She remained the custodian of a number of her grand-father's voluminous *Hadīth* books and collections. She further transmitted the material and out-lived her contemporaries. Sitt al- 'Arab had been the teacher of a well-know *Muhaddith* 'Iraqi (d.742 A.H) – a teacher of Ibn Hajr. 'Iraqi also brought his son in her presence to attend her discourse.[2]

4. **Zaynab bint Yahya (d.735 A.H):** Surnamed as Umm Muhammad, a venerable and noble *Muhaddithah* who was called *Musnidah*. She received an *Ijāzah* from Sibt al-Salafi – a known *Muhaddith*, to transmit his learning. Moreover, she had attended the lectures of Ibn Khatib al-Qarāfah, 'Ali 'Umar bin Abu Nasr, 'Ali Ibrahim bin Khalil and other *Muhaddithin*. She was a lone authority of her times who related *Al-Mu'jam al-Saghir* of Tabarāni with uninterrupted chain of transmission. She has transmitted much and many great men have studied *Hadīth* from her, like 'Abd al-Allah bin Muhibb has copied *Hadīth* from her. Likewise she granted an *Ijāzah* to Safadi in 729 A.H to transmit her learning. Hafiz Dhahbi acknowledged her by saying that she was a devout lady, had admirable qualities and had great love for narration of *Hadīth* so much so that many collections of *Hadīth* were read to her on the day of her death.[3]

[1] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.2, pp.117-118 and Safadi:*op.cit.,*Vol.15,p.68.
[2] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.2, pp.127.
[3] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.2, pp.122 and Safadi: *op.cit.,* Vol.15, p.68.

5. **Zaynab bint Ahmad (d. 722 A.H):** Surnamed as Umm Muhammad, a native of Jeurusalem was a reputed *Muhaddithah* who had travelled widely in pursuit of *Hadīth* and delivered lectures in Egypt, Damascus, Madinah as well as in Jeurasalem. She was unique in the narration of some of the collections of *Hadīth* in her times. We are told that students travelled from far and wide to attend her discourses. She studied *Hadīth* from the reputed authorities of her times like Ibn al-Latti and Ja'far Hamadani and others.[1]

6. **Wajihah bint 'Ali (d.732 A.H):** A native of Alexendria was also one of the prominent *Muhaddithah* of this century. She too acquired the epithet of *Musnidah*. She was a student of Ibn al-Nuhās and Ahmad Gharāfi. Also Yusuf al-Sāwi, Ibn Rawaj, Ya'qūb Hamadani and many others had certified her to transmit their learning. Imam Shawkāni said that she had herself greatly studied *Hadīth* and also a great number of people had learned *Hadīth* from her. Among her students were Ibn Rafi', Hasan bin Nabulisi and Jamāl al-Din Ghanimi. Her narrations were deemed so important that a famous scholar and jurist Taqi al-Din Muhammad bin Ahmad of Alexendria had done *Takhrij*[2] of her narrations.[3]

7. **Asmā' bint 'Imād al-Din (d.733 A.H):** Surnamed Umm Muhammad was an out-standing *Muhaddithah*, a native of Damascus who was the sister of chief-justice Nayim al-Din. She received the knowledge of *Hadīth* from her grand-father Makki bin 'Allān. She had received the lessons of five *Hadīth* collections from him. One among them was the collection of *Hadīth* of a famous

[1] *Ibid*: p. 118 and *Ibid*: p. 66.
[2] *Takhrīj* means to trace out a *hadith* from its original source to which a *Muhaddīth* is relating its link and to comment on its authenticity see. R.A.R. Salafi *et.al* .,*Ulūm al-Hadtih* , Muqami Jam'at al Ahl al-Hadith Ali Grah,U.P. 1st edition 1999, p.275.
[3] Ibn Hajr: Al-Durar *al-Kāminah*, Vol.4, p.406 and Safadi: *op.cit.,* Vol.15, p.60.

Muhaddith, a teacher of Imam Bukhari, Ishāq bin Rahoyah (d. 230 A.H)[1]. Another famous *Muhaddith* Barzāli presumed that this collection reached to *Muhaddithīn* only through her transmission. But his opinion was rectified by Ibn Hajr who has mentioned the names of more than two persons for transmission of this collection of *Hadīth*. However, Asmā' was unique authority of her times and taught *Hadīth* for more than fifity years. She was engaged in teaching even before four days from her death. Many important men were her students. She granted an *Ijāzah* to Safadi in 729 A.H in Damascus to transmit her narrations. Also 'Abd al-Allah bin Muhibb copied *ahādith* from her.[2]

8. **Habibah bint Zain al-Din (d. 733. A.H):** Surnamed as Umm 'Abd al-Rahman, a venerable *Muhaddithah* who was a native of Jerusalem. She too was called *Musnidah* and had great fame. Hafiz Dhahbi was among her students who learned *Hadīth* from her. She had herself studied *Hadīth* from great *Muhaddithīn* both in Jerusalem and Baghdād and in turn, she narrated *Hadīth* abundantly. Safadi received an *Ijāzah* from her in 728 A.H. and 'Abd al-Allah bin Ahmad bin Muhibb of Jerusalem has copied *ahādith* from her.[3]

9. **'Ā'ishah bint Muhammad (d.736 A.H):** Surnamed Umm 'Abd al-Allah, a native of Haran was also a prominent *Muhaddithah*. She was a sister of a well-known *Muhaddith* Muhāsin. Through her brother she had an access to the lectures of great scholars of her age like Rashid 'Iraqi, Muhammad bin 'Abd al-Hadi, Yaldani, Ibn Khalil, Farah al-Qurtabi, Balkhi, Ibn 'Abd al-Dā'im, 'Imād and 'Abd al-Hamid. She studied a bulk of collections of *Hadīth* form them.

[1] It seems that till 8th century A.H his collection of *Hadith* had been studied independently. This collection has been now published.
[2] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.1, pp.360-361 and Safadi: *op.cit.,* Vol.9, p.58.
[3] Ibn Hajr: *Al-Durar al-Kāminah,* Vol.2, p.5 and Safadi: *op.cit.,* Vol.11, p.303.

Also Ibn Hajr said that she has greatly transmitted *Hadīth* and was unique in the narration of many collections of *Hadīth*. She was good at narrating *Hadīth* and has narrated errorless sentences. Hafiz Dhahbi said that she was excellent and a contented woman. The son of Hafiz Dhahbi – Abu Hurairah and his grand-sons have learned *Hadīth* from ‘Ā’ishah. Among the collections of *Hadīth* she narrated was *Fadā’il al-Awqāt* of Imam Baihaqi which she narrated on the authority of Ibn Khalīl. Her narrations were of great importance to her contemporaries. Ibn Sa‘d has done *Takhrīj* of her *ahādith*.[1]

10**. ‘Ā’ishah bint Muhammad bin ‘Abd al- Hādi (723-816 A.H)[2]:** The most prominent and prolific *Muhaddithah* of this age is ‘Ā’ishah bint Muhammad bin ‘Abd al-Hādi, called as *Musnidat al-Dunyā* (the world-renowned transmitter of *Hadīth*), surnamed as Umm Muhammad. She was born in the month of Ramadān 723 A.H and was brought to hear al-Hajjār[3], ‘Abd al-Allah bin al-Hasan, ‘Abd al-Qadir bin al-Muluk and many others. Among the things she heard were: first, the *Sahīh Bukhari* and second, the *Sahīh Muslim* and the third, *Sīrah* of Ibn Hisham and she was granted *Ijāzah*s by Ibn al-Zirad, Ismā‘īl bin ‘Umar, Sitt al-Fuqahā’[4] (lady of legists), Yahya bin Fadl al-Allah, Burhan al-Ja‘abri, Burhan bin Furqān, Abu’l Hasan al-Badaniji, ‘Abd al-Allah bin Muhammad, Sharf bin Bārzi, Ibrahim bin Salih and others. She out-lived until she was unique among most of her teachers in hearing *Hadīth* and in receiving *Ijāzah*s from them throughout the world. She related *Hadīth* to a great many

[1] *Ibid:* p.238 and *Ibid:* Vol.16, p. 609.
[2] Her death took place in 9th century, she has been mentioned by Sakhawi in the *Muhaddithāt* of 9th century A.H. However most of her contribution belongs to 8th century A.H. for this we have mentioned her in 8th century A.H.
[3] Hajjār was famous transmitter of *Hadīth*. Students from all countries travelled to hear him, his death (in 730 A.H) declined the level of scholarship.
[4] Sitt al-Fuqahā’, was an out-standing *Muhaddithah* who died in 726 A.H. See Safadi: *op.cit.,* Vol.15, pp.117-118.

people and *Imam*s (masters) and many more learned from her. She was fluent in relating and was gentle, a good number of her students transmitted her knowledge to Sakhāwi. Many related from 'A'ishah with an *Ijāzah* in the time of Sakhāwi and even a person from Syria had heard her. Among those who frequently narrated from her was Ibn Hajr, who mentioned her in his list of teachers and he reported that she died in 816 A.H in Damascus after granting an *Ijāzah* to the lady Zain Khatun, Rabi'a and Muhammad and his children. 'Ā'ishah was the last to relate *Sahīh Bukhari* after hearing it from a superior source. She exceded her contemporaries because no man remained on earth of those who had heard from al-Hajjār except her. She is cited in Maqrizi's *Uqūd*.[1]*

9th century A.H. /15th century C.E.

1. Umm Hānī' bint 'Allamah Nūr al-Dīn (778-871 A.H): Umm Hānī' also named as Maryam was the most prominent *Muhaddithah* of ninth century A.H. She belonged to a learned family. Umm Hānī' Maryam's prominence was partly because of a famous maternal grand-father – Qadi Fakhr al-Din, who was a famous judge and *Muhaddith*, and because of her longevity (she lived ninety-three years), as well as because of her own abilities. Daughter of the scholar Nūr al-Dīn Abu al-Hasan 'Ali and grand-daughter of judges on her mother's and father's sides, she was born in Cairo and raised by her maternal grand-father. He brought her to hear at least nine teachers in Makkah and Cairo, among them was Nasāwari, Ibn Shaikhah and she received *Ijāzah*s from at least

[1] Sakhawi: *op.cit.,*Vol.12, p.81.

*Among the numerous works of the medieval Egyptian historian Taqi al-Din al-Maqrizi (766-845 A.H) , an extensive but incomplete biographical dictionary of prominent Egyptians titled *Durar al-'Uqūd* is known. For further study of the *Muhaddithāt* of 8th century A.H see Ibn Hajr: *Al-Durar al-Kāminah,*Ibn'Imād: *Shadhrāt al-Dhahab* and Safadi: *Al-Wāfi.*

twelve others, among them were ‘Iraqi and Haythmi. Although she heard from a large number of teachers, the connection with her maternal grand-father was undoubtly crucial. She memorized the Qur’ān in her youth and studied most of the six books of *Hadīth*, in particular *Sahīh Bukhari*, and an abridged work of jurisprudence (*Mukhtasar Abu Shujā‘*). She taught *Hadīth* for a quite long period and even counted the scholars of the age among her students. Sakhawi was one of her students. He writes, “Every one of her narrations which I could get I read that out to her”. He further says that she was a devout, excellent and scholarly woman and had great love for *Hadīth* and *Muthaddithīn*. She died in Makkah in 871 A.H and was buried in her maternal grand-father’s graveyard near the grave of Imam Shafa‘ī (R.A).[1]

2.Anas bint ‘Abd al-Karīm (d. 867 A.H): Her father was known by the name of Ibn ‘Abd al-‘Aziz and her mother was named Sārah bint Nasir al-Dīn, she was the wife of a great *Muhaddith* and authority of his age Ibn Hajr ‘Asqalāni. Her husband made great provisions for her to study *Hadīth* and made access possible for her to his teacher ‘Iraqi who regularly taught her *Hadīth*. She also learned from Sharf bin Koyak other collections of *Hadīth* alongwith *Sahīh Bukhari*. She also received *Ijāzah*s from Abu Huriarah – son of Hafiz Dhahbi, Abu’l Khair bin ‘Alā‘ī and from numerous others to transmit their learning. It says great deal about her status in *Hadīth* that she taught *Hadīth* both in the life-time of her husband and also after his demise. Many scholars have learned *Hadīth* from her. She used to prepare well for her class of *Hadīth* and preferred to teach students in groups. Imam Sakhawi has learned *Hadīth* from her. He did

[1] Sakhawi: *op.cit.,* Vol.12, pp.156-157.

Takhrīj of her forty *ahādith* and read them to her in the presence of Ibn Hajr. Sakhawi writes, "I learned a number of things from her".[1]

3. Bai Khatūn bint 'Alā' Abu'l Hasan (d. 864 A.H): Surnamed as Umm 'Abd al-Rahman, a native of Damascus. She, after having studied *Hadīth* from Abu Bakr Mizzi, Kamāl bin Nuhās, Shahāb Ahmad bin 'Abd al-Ghalib, 'Ā'ishah bint Abu Bakr and from numerous others and having secured the *Ijāzah*s of Abu'l 'Abās, Nasir al-Dīn and other masters of *Hadīth*, delivered lectures on the subject in Syria and Egypt. She was an excellent lady and she belonged to a learned family. She took special delight in teaching and had great love for *Hadīth* and *Muhaddithīn*. She never fed-up with teaching *Hadīth* and in showing respect and honour to *Muhaddithīn*. Sakhawi himself was among her students and writes. "I greatly learned from her ".[2]

4. Sārah bint 'Umar (d. 855 A.H): Surnamed as Umm Muhammad, a native of Egypt, she too belonged to a learned family. She had great passion for learning and had learned the sound knowledge of *Hadīth*. She received the *Ijāzah*s from all the students of a famous *Muhaddith*, Fakhr bin Bukhari and also from others like Salah bin Abu 'Umar, Ibn Hubal, Ibn Ameelah, Ibn Sūqi, Ahmad bin 'Abd al-Karīm, Ibn Najm, Ibn Qāri, and Muhammad bin Hasan to transmit their learning. She taught *Hadīth* brilliantly and the prominent scholars have learned *Hadīth* from her. Sakhawi was among her students. She had a great affection for her students and she used to deliver her speech patiently.

[1] Sakhawi: *op.cit.,* Vol.12, pp.10-11.
[2] *Ibid:* pp.11-12.

Sakhawi writes, "…her death diminished the quality of transmission of *Hadīth* in Egypt". This itself speaks for her status in *Hadīth* transmission.[1]

5. 'Ā'ishah bint Sārim (d. 842 A.H): Umm 'Abd al- Allah, a native of Damascus. She had learned much of her knowledge of *Hadīth* from the students Fakhr bin Bukhari and also from other *Muhaddithīn* of Damascus, Cairo and Ba'lbak like Ibn Ameelah, Salāh bin Abu 'Umar, Mahmud Manbaji, Ahmad bin 'Abd al-Karīm, Abu'l Muhasin Yusuf, Ibn al-Muhibb and Yusuf bin Sairafi and learned many *Hadīth* books like *Sunan Abu Dawūd, Jāmi' Tirmidhi* and other relevant materials. She too received the *Ijāzah*s of not less than eleven *Muhaddithīn* to transmit their learning. She in turn greatly taught *Hadīth* and even great scholars have learned *Hadīth* from her. Ibn Hajr was among her students and has mentioned her in his list of teachers. Likewise Ibn Nasir al-Dīn, Ibn Musa and many other contemporaries of Sakhawi and others too have learned from her.[2]

6. 'Ā'ishah bint 'Ali (d.840 A.H): One of the prominent figures of 9th century A.H, variously known as Umm 'Abd al-Allah, Umm al-Fadl, and Sitt al-'Ayish, a native of Cairo, she belonged to a learned family. Many members of her family were *Muhaddithīn* of great repute, especially her maternal grand-father Abu'l Haram al-Qalānasi. She was married to a judge – Qadi Burhan al-Din. She started her career when she was brought into the presence of her prominent maternal grand-father and other scholars. She also was accorded *Ijāzah*s from a number of Syrian and Egyptian teachers, she read part of the Qur'ān, and studied penmanship, history, *Hadīth*, *Sīrah*, peotry, as well as books of law.

[1] Sakhawi: *op.cit.,* Vol. 12,p.52.
[2] *Ibid*: p.73.

Among her students were Ibn Hajr, who has praised her for her fine hand and has mentioned her in his list of teachers. He has also explained some of her narrations. Also among her students were al-Maqrizi, who extolled her comprehension, memory and intellect. She visited *Bait al-Maqdis* many times and related *Hadīth* there too. The prominent scholars there also learned *Hadīth* from her. Zain Ridwan has done *Takhrīj* of one of her collections. 'Ā'ishah's prominence was in part due to the fact that she was the last survivor among those who had heard her maternal grand-father's narrations. Imam Sakhawi acknowledged her caliber and writes, "Very few women like her have been witnessed by the eye".[1]

7. Zaynab bint 'Abd al-Rahim bin Husain al-'Iraqi (d. 865 A.H): Umm Muhammad, the daughter of a famous *Muhaddith* Zain al-Din 'Iraqi. She studied *Hadīth* from her father, from another great *Muhaddith* Haythimi, Zain Abu Bakr al-Marāghi, Ibn Khabbaz and 'Ardi. She studied *Musnad* of Imam Ahmad bin Hanbal from them. She was also granted *Ijāzah*s from numerous other *Muhaddithīn* to transmit their learning. Among them are Shihab Ahmad bin Abu Bakr, Abu'l Khair bin 'Alā'ī, Ahmad bin Muhammad al-Qatan, Abu Bakr al-Mizzi, Abu Huriarah bin Dhahbi, Taj bin Musa Sikandari. She too has taught *Hadīth* greatly and has counted many scholars among her students. Sakhawi was one of her students. He said, "I learned many things from her".[2]

8. Khadijah bint 'Ali (d. 873 A.H): Surnamed as Umm al-Nūr, was a *Muhaddithah* of great repute. She had great passion for learning. She was brought into the presence of al-'Izz bin Abu'l Yamin Koyak and received the

[1] Sakhawi: *op.cit.,* Vol.12 , pp.78-79.
[2] *Ibid* : pp. 41-42. and Sayuti: *Nazm al-'Iqyān*, Matba'ah Suriyah America, New York, 1927, p.114.

lessons of *Mu'attā'* of Imam Malik (R.A). She in turn narrated Mu'attā' many times and even many scholars have learned this work of *Hadīth* from her. Sakhawi too has learned *Mu'attā'* from her. She benefitted the women of her age immensely. She used to instruct them especially in issues related to women.[1]

9.Tajjār bint Muhammad (d.848 AH): Variously known as Umm 'Abd al-Allah and Sitt al-Tajjār, a native of Egypt. She was granted *Ijāzah*s by al-'Izz Abu 'Umar and others. She also taught *Hadīth* and many scholars have learned from her. Among her students was Ibn Hajr and she is mentioned by him in his list of teachers.[2]

10. Juwairiyyah bint Zain Abu'l Fadl 'Abd al-Rahim al-'Iraqi (d. 863 A.H): Known as Umm al-Kirām, a native of Cairo. She learned *Hadīth* from Ibn Hatim, al-Abnasi, al-Farāsisi, Haythami, from her father and from many others. She was also granted *Ijāzah*s from a number of *Muhaddithīn* to transmit their learning. Among them were Shihāb Ahmad bin Abu Bakr, Abu'l Khair 'Alā'ī, Abu Hurairah bin Dhahbi, al-'Izz bin Koyak, Muhammad bin Yasin. Sakhawi writes that she was a pious woman and had great love for *Hadīth*. Many prominent scholars have learned *Hadīth* from her. Sakhawi himself was among her students and acknowledged her by saying, "I learned many things from her".[3]*

[1] Sakhawi: *op.cit.,* Vol.12, p. 29.
[2] *Ibid:* p.16.
[3] *Ibid*: p.18. and Sayuti: *Nazm al-'Iqyān,* p.103.

From the 10th Islamic century ownwards inclination of women towards *Hadīth* studies in particular and various other Islamic disciplines in general seems to have declined to a great extent. Though we have a series of centenary biographical collections for tenth, eleventh and twelfth Islamic centuries (16th, 17th,18th centuries C.E) like al-Ghazzi Muhammad bin Muhammad's (d.1061 A.H) *Al-Khawākib al-Sā'irah bi-A'yān al-Mi'at al- 'Āshirah*, Muhi al-Din 'Abd al-Qadir al-'Aydarūsi's *Tārīkh al-Nūr al-Sāfir 'an Akhbār al-Qarn al-'Āshir*, Muhibbī's *Khulāsat al-Akhbār*, Muhammad bin 'Abd al-Allah al-Najdi's *Al-Suhūb al- Wābilah*[1] (i.e. biographical dictionaries of the eminent persons of the tenth, the eleventh and twelth centuries of *Hijrah* respectively)[2].All these collections contain a considerably less number of learned women and scholars.[3] Although a number of reasons may be forwarded for this, however the general stagnation in Islamic scholarship after 10th Islamic century seems to be most appropriate.

However, through the history of feminine scholarship in Islam it is clear that the women involved, did not confine their study to a personal interest in *Hadīth* or to the private coaching of few individuals but took their seats as students as well as teachers in public educational institutions side by side with their brothers in faith. They attended general classes jointly with the

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* For further study of the *Muhaddithāt* of this century see Sakhawi: *Daw' al-Lami'*, Sayuti: *Nazm al-'Iqyān*, Ibn 'Imād: *Shadhrāt al-Dhahab*, Shawkawi: *Al-Badr al-Tāli'*, Ibn Fahad: *Mu'jam al Shuyūkh*. etc.

[1] M.Z. Siddiqi *: op.cit.,*p.151 and Ruth Roded: *Women in Islamic Biographical Collections*, p.69.

[2] Moreover , the information of 13th and 14th century (A.H) (19th and 20th centuries C.E.) is contained in U.R. Kahalah's *A'lām al-Nisā'*, which was compiled in mid 20th century C.E i.e. in 14th Islamic century, mentioning the women belonging to the different ages of Muslim history till the author's time.

[3] However among them were some world renowned *Muhaddithāt* see M.Z. Siddiqi: *op.cit*., pp.151-152.

Muthaddithīn and in turn delivered lectures to large classes which are attended by men as well as women students.

Conclusion

Islam has nurtured a great civilization – a way of life which has already lasted more than fourteen hundred years. The *Hadīth* perpetuates the Prophet's صلى‌الله‌عليه‌وسلم mission so that he remains a living example for each generation of Muslims. The history of *Hadīth* demonstrates that the way it was preserved for the posterity did not work out fortuitously nor was it only because of the hard work of the subsequent generations. The meticulous care taken in every age – right from the *Sahābah* to memorize, record, codify and arrange the entire literature with unbounded zeal produced scholars who gave birth to the science of biography and critical analysis of *Hadīth ,* created an urge for its learning in every heart and was also rewarded by an appreciation of its efforts and popularity in the whole world of Islam.

The *Hadīth* literature along with the rich and massive body of biographical literature produced through centuries is a rich compilation of date on the role of women in Islamic society and culture. Muslim women played significant roles in the social and public life of the early Muslim society and this is not only true of the *Sahābiyāt*. A careful reading of the lives of Muslim

women in the later generations will show that a sizeable number of them distinguish themselves and were very well-known in the society at large. If they had not been the possessors of such well-known statuses in the society it would have been inconceivable for early biographers and historians to devote whole volumes to the names and careers of hundreds of Muslim women. Most intriguing is the abundance of details and personal information about these women found in Islamic literature. Thus we know not only their names but also who married whom and the names of their children. Infact, there is hardly any age for which Muslims don't have biographical account. However, the literature produced from 10th Islamic century contains a considerably less number of learned women and scholars. From this period onwards inclination of women towards *Hadīth* studies in particular and various other Islamic disciplines in general seems to have declined to a great extent. Though a number of reasons may be forwarded for this however, the general stagnation in Islamic scholarship after 10th Islamic century seems to be most appropriate. Still we have a plethora of source material which contains immense information for the constructive image of Muslim women from Islam's classical period to the present age. This data is a rich source of guidance for the Muslim women of today.

Throughout the history of feminine scholarship in Islam it is clear that the women involved did not confine their study to a personal interest in *Hadīth* or to the private coaching of a few individuals but took their seats as students as well as teachers in public educational institutions side by side with their brothers in faith. They attended general classes jointly with the *Muhaddithīn* and in turn delivered lectures to large classes which were attended by men as well as women students. In short, women, whose lives were recorded and preserved have aroused the interest not only of scholars but also of the general public. The roles these women played throughout the Muslim history especially

the women of the first era of Islam, must be understood for its profound significance for the status of women in Muslim society. They observed the most stringent forms of *Hijāb*, therefore, *Hijāb* is not wall or a barrier to female contribution in Islam. *Hijāb* does not mean total banishment of women from the social sphere in the Muslim society. A sincere study and analysis of *Hadīth* and biographical literatures negates the allegation that Islamic limits of *Hijāb* prevent women from engaging in a variety of endeavors that can give expression to her potentialities and capabilities. Patently from the advent of Islamic message till our period hundreds and thousands of Muslim women abiding by the rules of *Shari'ah* have participated in every field of Muslim life and have positively and commendably played their roles in building the Muslim society and culture. The lives of these women with their goals, their courage and contributions are one of the greatest sources of hope to fight against the misconceptions regarding the position and role of women in Islam.

Glossary

'Āli Sanad	A chain of transmission in which the number of transmitters is less than the transmitters in *Nāzil Sanad*. The *Sanad* with less number of links is highly acknowledged by *Muhaddithīn* and is considered a high graded channel.
'Aqīqah	It is the sacrifice of one or two sheeps on the occasion of the birth of a child, as a token of gratitude to Allah.
'Arafah	The 9th day of the 12th month of Islamic calendar *Dhu al-Hijjah*.
'Asr	Afternoon, *'Asr* prayer time.
'Id al-Adha	The four days' festival of Muslims starting on the tenth day of *Dhul-Hijjah*, twelth month of Islamic calendar.
'Id al-Fitr	The three days' festival of Muslims starting from the first day of *Shawwāl*, the month that follows *Ramadān* immediately. *Fitr* literally means 'breaking the *Sawm* (fast)'. Muslims observe *Sawm*

	the whole of *Ramadān*, the ninth month of the Islamic calendar and when *Shawwāl* comes, they break their *Sawm*.
'Iddah	The legally prescribed period of waiting during which a women may not re-marry after being widowed or divorced.
'Umrah	A visit to Makkah during which one performs the *Tawāf* [circumbulation] round the Ka'bah and the *Sa'y* [the going of seven times] between the mountains of Al-Safã and Al-Marwah.
Adhān	The call to *Salāh* pronounced loudly to indicate that the time of praying is due.
Ahkām	Means orders. According to Islamic law, there are five kinds of orders –compulsory (*Wājib*), orders without obligation (*Mustahabb*), forbidden (*Muharram*), disliked but not forbidden (*Mukrūh*), legal and allowed (*Halāl*).
Bai'at al-Ridwān	The oath and pledge taken by the *Sahābah* at Al-Hadiabah in the year 6 A.H. to fight Quraish in case they harmed 'Uthmān (R.A) who had gone to negotiate with then and reported to have been taken captive.
Bid'ah	Innovation in religious affairs.
Bu'āth	A place about two miles from Madinah where a battle took place before Islam between the Ansār tribes of Al-Aus and al-Khazraj.

Dirāyat al-Hadīth	Textual study of the narrations.
Fajr	Dawn or early morning before sunrise, or morning *Salāh*.
Faqīh	Feminine *Faqīhah,* a specialist in Islamic jurisprudence who should be in a position to deduce laws from what he narrates.
Fard	Compulsory
Ghusul	Washing of the whole body.
Hady	An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
Hāfiz	A high rank among *Muhaddithīn.*
Hajjat al-Wadā'	The last *Hajj* of the Prophet صلى‌الله‌عليه‌وسلم , the year before he died.
Halāl	Lawful.
Harām	Unlawful, forbidden and punishable from the viewpoint of Islam.
Hawd al-Kawthar	A river in paradise.
Hijrah	The emigration of the Prophetصلى‌الله‌عليه‌وسلم from Makkah to Madinah in 622 C.E.
I'tikāf	Seclusion in a *Masjid* for the purpose of worshipping Allah only.

Ifk	The incident when ‘Ā’ishah (R.A) was charged by the *Munāfiqīn* (hypocrites) of the indecency of character.
Ihrām	A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of *‘Umrah* and *Hajj* are performed during such state.
Ijāzah	License for an academic degree.
Isnād	To go back to the source and trace the line of authorities on whose authority a *hadīth* is forwarded.
Istidrāk	Correction, rectification, reparation etc.
Istisqā’	A *Salāh* consisting of two *Rak‘āt*, invoking Allah for rain in season of drought.
Izār	A sheet worn below the waist to cover the lower half of the body.
Jamarah	Plural *Jamarāt*. A small stone-built pillar in a walled place. There are three *Jamarah* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamarah* on the four days of *‘Id al-Adha* at Mina. *Jamarat al-‘Aqbah* is one of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janābah	The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream.
Jarah wa'l Ta'dīl	A branch of science of *Hadīth* dealing with impugning or confirming the credibility of *Muhaddithīn*.
Jihād	Holy fighting in the cause of Allah.
Kuniyah	Calling a man, 'O father of so-and so!' Or calling a woman, 'O mother of so-and so!' This is a custom of the Arabs.
Maghāzi	The plural of *Maghzah* (holy battle) or the place where the battle took place or the virtues and deeds of *Ghāzi* (fighters or warriors).
Mahar	Bridal-money given by the husband to his wife at the time of marriage.
Mahdi	The rightly guided Caliph on whose hand the Muslims will take *Bai'ah* (pledge) before the Day of judgment.
Muhaddith	Feminine *Muhaddithah* plural *Muhaddithāt* expert in *Hadīth* studies.
Muhājirāt	The women who migrated for the sake of Allah and Islam.
Muharam	A person whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle etc.) or her own husband.

Muhrim	One who assumes the state of *Ihrām* for the purpose of performing the *Hajj* or *'Umrah*.
Mukātab	A slave under contract with his master that he would pay a certain amount within a certain period as the price of himself and on payment of that amount he would be free.
Musnad	A collection of *ahādīth* the ascription of which is traceable, in (uninterrupted) ascending order of the *Muhaddithīn*, to its first authority.
Mustad'afīn	Those who reckoned weak after embracing Islam and therefore were ill-treated and oppressed.
Mustahādah	A women who has bleeding from the womb in between her ordinary periods and not in her menstruating period.
Qiblah	The direction in which all Muslims turn their faces in *Salāh*.
Qiyām	The standing posture in *Salāh*.
Qubā'	A place on the out skirts of Madinah.
Qunūt	An invocation in the *Salāh*.
Rajim	The punishment of death by stoning according to Islamic law when a married person commits adultery.

Rak'āt	The *Salāh* of Muslims consists of *Rak'āt* (singular – *Rak'ah*, which consists of one standing, one bowing and two prostrations).
Rukn	The corner of the Ka'bah containing the Black stone.
Sahābiyah	Plural *Sahābiyāt* means a woman who meets with the Prophet صلى‌الله‌عليه‌وسلم in a state of *Imān* and died as a Muslim.
Shahādah	To bear witness that there is no god but Allah and the Prophet Muhammad صلى‌الله‌عليه‌وسلم is the Messenger of Allah.
Subhān Allah	Glorified be Allah. Used for exclamation or surprise etc.
Suhūr	A meal taken at night before the *Fajr* prayer by a person observing *Sawm*.
Sutrah	An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a person offering *Salāh* to act as a symbolic barrier between him and the others.
Tābi'āt	Feminine of *Tabi'ūn* means female successors of the *Sahābah* of the Prophet صلى‌الله‌عليه‌وسلم.
Tābi'ūn	The followers of the *Sahābah*. *Tābi'āt* is its feminine.

Takhrīj	Means to trace out a *hadīth* from its original source to which a *Muhaddith* is relating its link and to comment on its authenticity.
Talbiyah	Saying *Labbaik, Allahuma Labbaik* (O Allah! I am obedient to your orders, I respond to your call).
Tarāwih	Optional *Salāh* offered after *'Ishā'* prayers on the nights of Ramadān.
Tatbīq	A term expressing the process of making exactly alike. A method interpreting the exact position and context of the two contrast statements regarding the same issue.
Tayyammum	To put or strike lightly the hands over pure earth and then pass the palm of each on the back of other, blow off the dust and then pass them on the face. This is performed instead of *Wudū'*, and *Ghusul* (bath in case of *Janābah* etc.).
Tharīd	A kind of meal, an Arabic dish.
Wājib	Compulsory.
Walā'	A kind of relationship between the master who freed a slave and the freed slave.
Witr	An odd number of *Rak'āt* with which one finishes one's *Salāh* at night after the night prayer or *'Ishā'* prayer.
Ya'jūj and Ma'jūj	(Gog Magog) are from the progeny of Adam (A.S). They are the descendants of Nuh (A.S) from his son

	Yafith bin Nuh but their population is much in number from the descendants of other two sons of Nuh (A.S) – Sām and Hām. *Ya'jūj* and *Ma'jūj* have been imprisoned in an unidentified area of land by the Prophet Dhul Qarnain (A.S) with the help of an iron wall and that wall will be demolished by them near the Day of judgment, which will create a great affliction in the world.
Zuhr	Noon, mid-day *Salah* is called *Zuhr* prayer.

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